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# WEEKLY PEOPLE

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## BOILED DOWN

### PASSING COMMENTS ON POLITICAL AND OTHER EVENTS.

**Aims of the "Direct Nominations"—Prohibitionists and Tariff Tax—Socialist Party a Refuse Heap for Old Political Machines—Applauding Harriman and Denouncing Workers.**

Latest exchanges from Holland, "Het Volk" of March 24, leave little hope for harmony in the Socialist Movement there. The International Secretary, Camille Huysmans, was deputed by the Executive Committee of the International Bureau in Brussels to reconcile the two warring factions with a compromise proposition. The main organization, the Social Democratic Labor Party whose organ is "Het Volk," had decided, as readers of The People were informed last week, that the "Tribune," the weekly organ of the opposition, should discontinue, and that its three editors stood expelled. The compromise proposition brought by Huysmans was to the effect that the "Tribune" should discontinue, but that one of its three editors be placed on the editorial staff of the Marxist weekly supplement to be issued by "Het Volk." What was to happen with the other two does not appear. The proposition was rejected by the convention of the seceders, and they launched a new party under the name of Social Democracy.

"Mr. Chairman, I am a great friend of the American sheep; in other words, the wool grower."—Hon. Joseph W. Fordney, Representative from Michigan, Congress, March 26.

Was this an "open confession," or a "cat that leaped out of the bag"? There is no "sheep" that grows more wool than the American workingman. And him the Fordneys love, indeed—as sheep.

After some great war an epidemic of some kind usually follows in the afflicted region as a consequence of the large number of decomposing bodies. The cholera, which despatches announce is breaking out in Russia, would seem to arrive on schedule time, and serve as a statistical pointer to the large number of corpses that the recent "pacification" of Russia has required.

Parliaments are condensed symbols of their respective nations. Already three fights—nearly fistifical—have taken place in Congress over the proposed new tariff bill. Thus Congress illustrates the Monkey-and-Parrot character of the social system that our parliament symbolizes.

Corroborative of the real issue at which "direct nominations" and other such "reformers of political bossism" are nibbling are the words of the plutocratic railroad magnate E. H. Harriman spoken at the Denver Commercial Club. Harriman said: "The best way in managing governments is just the same as managing railroads, and is to produce a better article of government at less cost."

Representative Sulzer is "too previous." The "Fruch Schoppen" (early morning glass of beer) is a German thing. The thing—whether good, bad, or indifferent we shall leave aside—is not yet a national institution in this country. Not until our people also nationally indulge in the "Fruch Schoppen" will Representative Sulzer be justified in using the metaphor that the tariff tax on beer "adds to the burden of the breakfast table." What Sulzer meant but did not find it politic to say was: "The tax on beer—having to come from that portion of the brew produced by brewery workmen, but plundered from them by the boss brewers—will actually come out of the boss brewers' pockets; the less the boss brewers keep all the less excessively will their breakfast tables be loaded. Hence the tax on beer is a burden on the boss brewers' breakfast table. Intolerable!"

Either the economies of the Prohibitionists is at fault, or their sincerity. They are demanding a high tariff on French wines. Is this in the interest of sobriety? The consequence of a high tariff on French wines, as far as the manufacture of liquor is concerned, is that the domestic wine raisers will be able to raise the price of their goods; the higher the price the higher the profits; the higher profits the greater the inducement to steal to go into a

business. Net results—an extension of the manufacture of intoxicants.

That the so-called Socialist party is but a "broad and tolerant" dumping ground for political garbage has been illustrated convincingly in Los Angeles on March 20. One Harper, a Republican corruptionist having been elected Mayor, and, elected, of course, with the aid of the equally corrupt Democratic machine, the newly adopted system of a "recall election" was applied. Harper hiked away from the storm by declining to stand again. The two remaining candidates were an avowed "Reformer" and the Socialist party man. And what did the two political machines of graft—Republican and Democratic—do? Why, they threw their full strength to the S. P., who, instead of scornfully repudiating, gladly accepted the gift. Despite such support the S. P. was defeated. But it is proud of its "large vote." And well it may.

"E. M. H." in "The Progressive Woman" takes the Rev. Dr. Parkhurst to task for saying that the ballot would destroy woman's chief virtues—the power to draw man "by the cords of sweet and intelligent enticement," and her "affectionate sagacity."—"E. M. H." does not seem to know that the Rev. Parkhurst is an expert on woman's power "to draw man by the cords of sweet and intelligent enticement," and also on her "affectionate sagacity." "E. M. H." evidently never heard of the highly ethical thing known in municipal purification as "the Parkhurst Trick."

When workmen demanded that the Sherman so-called Anti-Trust law be so amended as to exclude unions from its operation, up went the cry: "Class legislation! Oh, horror!" Now that Harriman, eastward bound, and scattering hints to Congress for the benefit of prosperity, declares: "There should be amendments to the Sherman law eliminating those features antagonistic to corporations," there is not the faintest objection. On the contrary, with silent yet eloquent smiles, the anti-class legislation clan beams approval.

The highly revolutionary spinster known as Mamselle Free-Trade is becoming easily satisfied in her old age. Commenting upon President Taft's statement that the chief object of a tariff is to raise revenue, Mamselle Free-Trade's High Priest the New York "Evening Post" throws up his hat with the shout: "That is a revolution by itself." There are revolutionists who, if they can not fire a cannon, are modestly satisfied with a cannon-cracker.

Boss brewers and the Socialist party's Volkszeitung Corporation stand before a renewed chance of their lives. A variety of influences are centering upon Congress to increase the beer tax. The boss brewers will have a fresh opportunity to strut the stage as devoted friends of the workingman, anxious to oppose the increased burden of taxation that wicked men seek to strap upon the shoulders of Labor; the Volkszeitung Corporation will enjoy, and profit by, the opportunity to receive and pocket breweries' bribes to kick Socialism in the stomach with Jonastic statistics, backed with mottos from Timbuctoo, proving that the tax on beer comes out of the workers' pockets, and is "the first thing to abolish before the path to Socialism is cleared."

At last! At last a true word has come out of the Gompers Central Federated Union of this city, and that true word is an exact repetition of what the Daily People has been saying these many years:—"There is no such thing as Union beer." The C. F. U. having taken a step truthward, it is to be hoped the body may take the next step in the same direction, and recognize that, under the existing A. F. of L. regime "there is no such thing as any Union article." Under A. F. of L. regime one Union scab on the other or others. There being no article but is the product of several trades combined, and the trades practicing scabbery upon one another, such a thing as "Union goods" does not exist. 'Tis so with beer; 'tis so with all other goods, whether plastered all over with the so-called Union label or not.

Having admitted that under present conditions the city workingman is forced to pay a disproportionate amount of his earnings for rent; having admitted that thousands of families are actually robbing their stomachs to pay the landlord; having admitted that under such conditions life is torture, what remedy does the New York Committee on Congestion of Population propose? To abolish capitalism, which sends the worker out of

## FATHER MORGAN M. SHEEDY ON SOCIALISM

The story is told of Mark Twain that one day he appeared before James Redpath, who ran a lecture bureau, and informed his friend James he wanted to be booked for a lecture tour. Delighted thereat—a lecture tour by Mark Twain was always profitable—Redpath said: "Good! What shall it be upon, Mark?" and he got ready to write down the title of the lecture. Mark Twain answered: "Astronomy." Redpath's hand stood stock still. Astonished he inquired: "Astronomy? What do you know about astronomy?" "That's just it," was Mark Twain's unperturbed explanation; "I know nothing about astronomy—the very reason why I should be able to deliver an elegant lecture thereon. My imagination will have free scope, unhampered by any facts, unfettered by any reason."

'Twas the spirit of Mark Twain that spoke in St. John's Church at Altoona, Pa., on the evening of March 21, when Father Morgan M. Sheedy delivered a lecture. The subject was not "Astronomy," it was "Socialism." The Rev. Father gave the reins to his imagination; it cavorted unhampered by facts, unfettered by reason—or, rather, the reason went abumpety-bumping against the facts.

For instance—to take one instance out of a score:

so much of his product that he cannot afford better surroundings, and which works him so long that he must live near his job or else go without sleep also? Nary a bit of it. The Committee's solution is to increase the rapid transit facilities. More transit facilities, a greater spread of congestion—that is all the Committee would accomplish.

Now it is Father William McMahon, the pastor of St. Bridget's Church in Cleveland, who turns out to be a bankrupt with liabilities put at \$1,504,141.64, and judgment against whom in a suit for \$30,000 "resulted in tying up his interests in various enterprises." Is the increasing frequency of the instances of clericals, with "interests in various enterprises" that spread ruination with its train of shattered families, and the simultaneously increasing frequency of the instances of clericals who denounce Socialism as a family wrecker and un-Godly—is the increasing frequency of these two sets of instances a mere coincidence, or are the two intimately connected, the former but the cause and illuminative of the "Godliness" of the latter?

Climate and general conditions are unkind to the capitalist class in Congo. Workingmen have to be gotten by raiding expeditions, and, when gotten, can be kept only by physical chains. How much better is all that here. No raiding expeditions are needed. The workingmen in America will wear out their shoe leather in the voluntary search for a capitalist master; and, when the master is found, the fear of hunger answers the purpose of a chain to keep them tied, far more effectively than the visible chains in use in Congo.

He who would look for a clean government in a country dominated by a besmirched ruling class would look for pulse-beats in a mummy. The offence charged against the West Point authorities, that they inveigle European musicians to this country and swear them into the army without their own knowledge, in order to "tone up" the military academy bands, is no worse than the wholesale fraudulent inducement of immigration done by concerns whose interest lies in an overcrowded labor market to keep down wages.

"An acre of performance is worth the whole world of promise" is the motto on the letters of a firm that is deluging business men with a whole world of promise—promise that the panic is over and that by employing the said firm the general era of prosperity will be still greater—all offered without even a fifth of an acre of actual performance.

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Father Sheedy said "it is a natural desire of men to own property," and he added "collectivism appeals to the man who has nothing." After stating two such pregnant facts, borrowed from Socialism, the man, whose reason facts control, can arrive only at the conclusion that Socialism is inevitable. Not so Father Sheedy. His imagination, unhampered by facts, unfettered by reason, concluded that "Socialism is absolutely impossible."

What are the facts and reason in the case?

Look at the Fiji Islander of to-day. His waist garlanded with a wreath of evergreens for only covering, he is elaborately clothed when compared with his still more savage ancestors of Adamic days—before "the fall." Compared with the Borneo—the prickly jungles in which he lives compelling skirt and hose—the Fiji is undressed. Compared with the Laplander, barely the tip of whose nose can be safely left exposed, the Borneo is naked. The reason, grounded on the facts, is that "clothes" is a relative thing. What is clothes to one, may be no clothes at all to another. Conditions determine the fact. Precisely the same with property. What is property at one stage of economic development is, no property at a later stage—is clothes as much as the wreath of ever-

greens that is "clothes" to the Fiji Islander would be "clothes" to the Laplander.

Economic development has reached the point when we hear of the "small millionaire." His property is too small to hold its own against the billionaire concern. If the "little millionaire" is clad too thinly for the billionaire temperature of modern society, two things follow:—first, the large number of those who have still less are in various degrees of economic nakedness; and second, he is bound to join the naked crew. There is a third conclusion. The crew he joins is the overwhelming majority.

Aye, indeed, Socialism "appeals to the man who has nothing." Already he is the overwhelming majority. Daily he waxes more numerous. A steadily swelling majority of economically naked humanity with whom the desire for property is an instinctive desire, being but one of the numerous manifestations of the natural instinct of self-preservation—that steadily swelling majority is the rock against which Sunday school economics and sociology are bound to dash themselves, just the same as Sunday school geology and biology have before this dashed themselves against Natural Science. It is, moreover, the Petrus rock upon which the true Evangel of human redemption will be built—"and the gates of hell shall not prevail against it."

## BASE INGRATITUDE

### Railroads Combatting Their Best Friend, the Saloon.

Tucson, Ariz., March 25.—The Southern Pacific Railroad has built and equipped four club houses for employees and is preparing to construct seven more. The Oregon Short Line is building three and it is expected that the clubs will be rapidly extended on to the other Harriman lines. In doing this the Harriman lines are not playing at philanthropy—they are doing it because it looks to them like a paying proposition.

F. G. Athearn, superintendent of Railway Clubs of the Southern Pacific, waxes eloquent over the advantages of the clubs to the companies. Their object, he says, is to raise the standard of employees mentally, physically and morally, and thereby obtain a higher degree of efficiency. The methods, he holds, are free from all maudlin sentimentality and subterfuge, and brought down to scientific business principles.

Referring to the saloon Mr. Athearn says that however much its influence may be decied it has filled a social need. Not only is the social craving satisfied in the saloon but the physical well-being also is looked out for. There are clean toilets, arm chairs, cheerful warmth and well-cooked lunches. When these fall there is the liquor that drugs the senses and makes the victim think that he is what he is not.

Mr. Athearn contrasts the saloon with the methods of the reformer, who hires a chilly, lonesome room, upstairs, in a side street, where the reformer sits with chattering teeth wondering why his little sign, "Free Reading Room Upstairs, Everybody Welcome," does not crowd the room.

The Harriman clubs are patterned on the saloon plan minus the drink.

"The club buildings are first of all attractive and constructed especially for the purpose. They depart from the severe railway type and are made club-like. They are furnished with the best and made pleasing both inside and out. The cost ranges from \$10,000 to \$35,000. Each club has hot and cold baths, a library of fiction and reference books, correspondence tables on which may be found neat club stationery, a billiard and pool hall, a gaming and recreation room, barber shop, cigar counter, a restaurant, which is open twenty-four hours a day, and a large number of bedrooms."

There may be some who will think that after all the idea is not such a bad one. That no fault should be found with employers who strive to make comfortable surroundings for their employees. But is it not a confession that the employees do not get wages enough to enable them to make decent surroundings for themselves? And, remembering that the club plan is a business proposition of the company, is it not clear that it is cheaper for it to invest a few thousands of

dollars in clubs than to pay wages that would make the clubs needless?

And what of the families of the employees? How can they profit through these clubs? The fathers and brothers, surely cannot take any real pleasure in benefits that their wives and sisters do not share.

One thing, though, is significant: the Railroad Y. M. C. A. has evidently not proved the social savior that was expected. The day of spiritual consolation has passed. If men are to be lured at all it must be by catering to their creature comforts. The railway clubs are to compete with the saloon. We shall watch with interest their success. Good meals, baths, and clean beds, at moderate prices, are attractions, no doubt, but none of these will do for the companies the service that is rendered them by the saloon keeper's whiskey when it makes the exhausted and toll-worn employee "believe that he is what he is not."

The saloon has not filled a social need—it has filled a need of the employers, the need of drugging the senses of the unfortunate victims of their exploitation. The employers exploit the workers to the verge of physical and mental exhaustion. The tired-out worker resorts to alcoholic stimulation. That after all is the feature of the saloon. The other things, the comforts, are merely incidental. Mr. Athearn evidently does not realize this when he thinks to make the incidental win out in competition with the essential. At all events he fails to appreciate the fact that it is to the interests of the railroad exploiters to let alone the whiskey dealers, who are as necessary to them, in keeping the senses of the employees deadened, as the false leaders of the railroad brotherhoods.

Railroad Worker.

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## CONSIDER STRIKE.

### Employees of Denver and Rio Grande Dissatisfied.

Denver, March 27.—There is unrest and dissatisfaction all over the Denver & Rio Grande system among the shopmen and the officers of the three shop organizations have been in Denver for several weeks trying to straighten out the trouble, but with little or no success. The charge is made that the officials have persecuted the leaders of the three big unions and that the men are working under highly unsatisfactory conditions.

The statement is made that the Rio Grande officers have not fulfilled their part of the settlement of the long and bitter strike of the men employed in the shops. The leaders of the men declare that they can give half a hundred specific instances where the agreement has been violated both in letter and spirit by the company.

The union officials would not say that a strike at present is among the possibilities, but it is thought that when conditions grow better and the men find opportunity for employment elsewhere they will demand that the company abide by its agreements or suffer the consequences of another strike of shopmen.

The first grievance of the men is that they were given to understand on the quiet that the strike-breakers who came here to take their places when the strike was called a year ago this month would be gradually let out and all of the older men replaced. This has not been done, and only about ten per cent of the shopmen, taking the whole system into consideration, are union men and old employees.

It is charged that when the agreement was made the strike-breakers were let go but for some unknown reason they were kept around the premises. After a few weeks it is said that they were put back to work alongside the old men and that they still predominate in the shops and are the source of constant friction.

The company is playing a smart trick in stirring up division among its workmen by introducing Japs in the shops. And the old employees are falling into the trap. Instead of organizing these Japs the union men are moved to prejudice, and thus kept separated. Japanese apprentices are at work where they can learn the business of making, as well as repairing, machinery.

## BUILDERS AND BRICKLAYERS WIN.

Judge Noyes, in the U. S. Court of Appeals here, handed down a decision of interest to labor unions and contractors generally, in the suit brought by the National Fire Proofing Company against the Mason Builders' Association and the Bricklayers' Union. He decided that the Fire Proofing Company had no cause of action in their complaint against the builders and the bricklayers, alleging that the latter had entered into labor union agreements which interfered with the conduct of the National Fire Proofing business.

The novel point of the decision is that while Judge Noyes says the Fire Proofing Company has cause for complaint against the agreement in question, since it prevents them from doing business in the way they want to, there is no remedy in law or equity on the evidence submitted at the trial of the action in the Circuit Court. He holds that when equal rights under the law clash there is no

## CONTRACTS UNHOLY

### WHEN BOURGEOISIE IS CAUGHT WHERE HAIR IS SHORT.

Electricians of Paris, Having Their Demands Rejected Shut Off Lights in Hotel—Owner Reluctantly Comes to Terms, Then Bourgeois Press Howls "Compulsory Contracts."

Hopwood, Nr. Manchester, England, March 22.—It will be remembered that some time last year the Parisian electricians demonstrated their strength by shutting Paris in darkness. Following this one of the large hotels put in its own electric light plant and had its own staff of electricians to whom, however, they paid less wages than were paid to the other electricians in Paris. M. Pataud, the secretary of the electricians' section of the C. G. T., had repeatedly sent communications to the directors of the hotel demanding an interview and an increase in wages of the men. He was ignored. So, with an unsigned but fully prepared agreement conceding an increase in wages, he went personally to see the manager of the hotel and interviewed him in his private office. The manager would not be moved by ordinary persuasion, so at a waive of the hand of M. Pataud, all lights went out as the result of the immediate strike of the electrical workers.

The occasion was peculiarly unfortunate for the manager, inasmuch as a banquet of 500 guests was in full swing, when all at once the lights were shut off. Taken so suddenly the manager was almost frantic. Seizing pen and ink he hastily signed the agreement conceding higher wages. Then the lights were switched on again.

The bourgeoisie, of course, set up a howl in concert to the effect that this is a "compulsory agreement," hence illegal.

What about the thousands of similar "agreements" which the workers have been compelled to "agree" to, willy-nilly, driven by the whip of hunger and cold? They could not escape from the gnawing hunger because the few owned the means of life and demanded the major share of the wealth produced by the worker before he was allowed access to those means. They could not protect themselves from the cold until they had sold their ability to labor to the master class, by a "free contract."

Of course these "contracts" are all perfectly legal.

The incident is only another manifestation of the class struggle and shows the conflicting material interests of the workers and the bourgeoisie, the capitalist class. Incidentally, Pataud is called by the bourgeois press, "King" Pataud. But let them undecieve themselves and not think that the disciplinary and united action of the men spells any "kingship." The integrally organized power resides only in the workers.

Now a move is on foot to prosecute Pataud for adopting these measures.

William C. Allan.

remedy at law for an injured person. The agreement complained of by the plaintiff company related to wages, hours of labor, and settlement of disputes by arbitration.

## The Iron Arrowhead

By EUGÈNE SUE

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## TRUSTS & POLITICS

Men in Steel Works Lined up and Told How They Must Vote, or Lose Their Jobs.

In the summer of 1906 the employees of the Jones and Laughlin Company planned a meeting to protest against Sunday work, not to organize. The management discovered the movement and threatened the men with discharge if they held a meeting. This action is in line with the policy of the United States Steel Corporation, which has refused to recognize or reply to petitions asking for a change in working conditions.

The officials of the steel companies make no secret of their hostility to unionism, and I have been told by two leading employers that they would not tolerate it. Any movement toward organization, they assured me, would mean discharge.

But not only is there this repression manifested among the steel workers, so as to choke personal initiative in directions the companies may consider inimical; there are indications of coercion to act in support of the companies' interests.

It would not be a complete statement of the control exercised by the employers of the steel districts if we were to omit the political situation. It is commonly understood that the United States Steel Corporation is the dominant force in politics in the mill towns. Repeated allegations have been made to me that workmen have been discharged at Duquesne for refusing to vote the company ticket. If there is coercion it is quite probable that the effect of it extends far beyond the persons actually involved.

I was told by one employee that he had been called into the office of the superintendent and remonstrated with for working against the company ticket, and an indirect threat was made of discharge. I was told by men of unimpeachable standing in Braddock, not steel works employees, that, in the spring of 1908, preceding the May primaries, men were induced to vote for the candidates favored by the steel company, by promises of a resumption in industry if the right candidates were nominated. I have it also on good authority that before the same primaries of May, 1908, orders came from the New York office of the United States Steel Corporation, to the general superintendent of the Edgar Thomson plant at Braddock directing him to order the department superintendents to line up their employees for the Penrose candidates for the Legislature.

The general superintendent called a meeting of the department superintendents and delivered the orders. This created some dismay, for local opinion was an issue in the primaries and the Penrose candidates were opposed to local opinion. Some of the superintendents were already prominently identified with the local opinion party and had been assisting in organizing the campaign. How they could with honor and self-respect abandon the issue at that point was not clear to the officials. But the answer to the objections was clear and to the point. They were told to break any or all promises and to work for Penrose, because the United States Steel Corporation needed him in the Senate. It is probably unnecessary to add that Penrose carried Allegheny County.—Charles and the Commons.

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## THE WOMAN INVASION.

Havelock Ellis Says It Will Mean Reinvigoration of Civilization.

By H. S. K.

In the introduction to his work "The New Spirit," written some years ago, Havelock Ellis made the following observations on the woman question.

"The great wave of emancipation which is now sweeping across the civilized world means nominally nothing more than that women should have the right to education, freedom to work, and political enfranchisement—nothing in short but the bare ordinary rights of an adult human creature in a civilized democratic state.

"But many other changes will follow in the train of these very simple and matter-of-fact changes, and it is no wonder that many worthy people look with dread upon the slow invasion by women of all the concerns of life—which are, after all, as much their own concerns as anyone's—as nothing less than a new irruption of barbarians.

"These good people are unquestionably right. The development of women means a reinvigoration as complete as any brought by barbarians to an effete and degenerating civilization.

"When we turn to those early societies, which are as lamps to us, in our social progress, we find that the arts of life are in the possession of women. Therefore when the torch of science is placed in the hands of women we must expect them to use it as a guide with audacious simplicity and directness, because of those instincts for practical life which they have inherited.

"The rise of women to their fair share of power is certain. Whether one looks at it with hope or with despair one has to recognize it."

Ellis points out that despite the Shakespeares and Dantes that the average level of women's intelligence is fully equal to that of men's. "Compare," says he, "the men and women among settlers in the Australian bush, or wherever else men and women have been set side by side to construct their social life as best they may, and it will often be to the disadvantage of the men."

It may be observed that women in industry have shown that in many lines they are the equal of men, and in fact have supplanted the male worker, as he in turn had supplanted them by taking household work into the factory.

Havelock Ellis does not presume to foretell what will be the result of women's emancipation. "What new forms the influence of women will give to society we cannot tell. Our most strenuous efforts will be needed to see to it that women gain the wider experience of life, the larger education in the full sense of the word, the entire freedom of development, without which their power of interference in social organization might have disastrous as well as happy results." Ellis viewed the rise of women with unfailing hope, although he is careful to point out that the vote, and the ballot-box do not necessarily mean freedom. They are not the end but the means.

## RACE IMPROVEMENT

It Will Come, but Not in These Days of Starvation and Congested Slums.

If Society, in its own defense, has a right to imprison a man for life, or to take his life, why has it not a right to benefit him—for the same end? May not Society, in its own defense, undertake to extirpate disease—vice—crime? If the State may build a hospital and forcibly take people to it, why not a sanitarium? If the State may prescribe building laws, specify air space and light space and sanitary conveniences, why may it not go further, specify a minimum of health and comfort to be provided for in every house—and make that minimum compulsory? The State is the people surely, and the people have a right to improve themselves—as soon as they know how. No personal preference, no individual liberty, can be allowed to stand against the will of the community.

We will not have nakedness among us. We forbid it by law, and enforce the law. We have as much right to forbid hunger—if we choose. We only prevent nakedness because we object to it—it is indecent. Some day we shall object to hunger, too. Our sense of decency will widen. We do not know yet all the conditions required to make better people, but we know some of them. And we know many of those that make worse people. We do definitely know that certain quarters of great cities corrupt and degrade the human stock which is forced to live in them—no matter what it was before. Consider that hideous dictum concerning the effect of the slums of London on the new residents come from the country. "The second generation is weaker and less competent than the first; the third generation is stunted, crippled, sick, degenerate; and there is no fourth!" That shows what conditions can do to make worse people.

If Society has the right to build a slum, to force people to live there—by the simple process of not allowing them to live anywhere else—and so to degrade and exterminate them; why has not Society the right to build exquisite garden cities, force people to live there, and so elevate and improve them? That would be too expensive, the defendant may gravely remark. He is wrong. It would not be nearly so expensive as the slum!

In our infinitesimal, egotistical peephole view of humanity we quite overlook the value of the people to the people—the wealth producing, joy producing, beauty producing value of the human stock. This ruined stock is dead loss to us; being saved and made into good stock it would be great gain to us. Moreover, "us" includes them. The whole level of our rightful pride lies not at humanity's narrow shifting top, but at its broad, dark base, so little lifted for all the years.

Is water clean that is nine-tenths dirty? Humanity is one; a living tissue; and our need to make better people is the most vital, the most personal need that can be shown to any human soul.—Charlotte Perkins Gilman, in The Independent.

## A DAY WITH THE DESTITUTE

THE DISAPPOINTING AND WEARY SEARCH FOR WORK FALLS AS HEAVY ON LONDON PROLETARIAS AS ON HIS BROTHER-IN-NEW YORK.

Now that so much attention is being drawn to the sad plight of the unemployed and destitute, it has struck me that the story of a day in the life of one who, while being a well educated and respectable man, yet finds himself destitute and homeless in the streets of the richest city in the world, may be of interest.

The day has gone like many before it. A day of bitter disappointment and weary searching for work, only to be met on all hands with refusal and the now familiar notice: "No Hands Wanted," and we retrace our weary footsteps to the lodging house, where, owing to the friendly deputy, we can sit for a few hours in warmth, and perhaps benefit by a slight meal, offered by a more fortunate pal who has managed to obtain a few hours' work during the day. At 12 o'clock the house closes, and we must leave to wander about with hundreds more till the dawn of another day.

Passing along Aldgate, we are met on every hand with shadowy forms pacing along with weary feet, or standing for a few moments in the shelter of a doorway till the tall form of a city policeman looms in sight, and a gruff, but kindly voice, reminds the wayfarer that in all the large city there is nowhere that he may rest for a moment, and forget in sleep his troubles for a few minutes. Nearing the Bank the signs of poverty are more numerous, and one man meets us with the eager inquiry, "Has he been yet?" On asking who the mysterious "he" is, we are informed that he, in common with the others, are waiting for a gentleman from Midland Hall, who will supply each wayfarer with a ticket, on presentation of which at Midland Hall, between the hours of 12 and 4 a. m. will entitle the holder to one-half round of bread and margarine.

Presently along he comes, and with-out words hands to each man a white slip of paper. There being plenty of time, we move on to the Thames Embankment. Here will be found misery in the extreme. It has been estimated that from 400 to 500 persons nightly sleep on the Embankment. Look around, and you will see them, men, ah, and women, too. Every seat has its full complement of sleepers. Glance over the wall to the steps leading to the piers; here you will see them lying in all attitudes, the easier to woo the goddess of sleep. Some have provided themselves with blankets in the shape of placards of the various evening papers, and it is astonishing the amount of warmth the papers will supply.

Note that young man over there, well dressed and of evident good breeding. He is passing his first night in the Hotel de Embankment, and sitting bolt upright against the wall he gazes out over the waters of the mighty river. What are his thoughts? Are they of home and a mother in a far-off country, or is he contemplating a sudden end to it all in the heart of the river that closes its waters to none? We take our place with the others, for here we can rest awhile without the fear of a policeman turning us off.

Suddenly a shriek is heard, followed by a dull splash, and the Embankment springs to life as if touched by an electric spark. "It's only another poor

devil gone," says a woman next to us. "God knows how soon it will come to us." A police whistle shrills out, and a police boat pulls out from the shadows of Blackfriars and the body is dragged aboard, but, alas! too late, for in falling she has struck her head against a buttress, and the life is beaten out of her. "Suicide of an unknown while of unsound mind," say the papers next day. Say, rather, that after careful consideration, she has decided to leave a world that has ill treated her, and to seek judgment from the great Judge of all, who, perhaps, will judge her more mercifully than her fellowmen.

The Embankment soon settles down again until about 1 o'clock, when the men amongst us begin to form up in a double file by Waterloo Bridge. We follow with the others, and stand patiently waiting the advent of the Salvation Army officers with the tickets for soup and bread. Presently they come along, and each man on receiving his ticket makes tracks as fast as tired feet can carry him to the Millbank shelter, which, as one of the officers facetiously puts it, is next to the House of Lords.

Arrived at the shelter, each man as he enters is given a large piece of wholesome bread, a few yards further a spoon, and, on entering the dining hall, a steaming bowl of good, nourishing soup. We are given a hearty welcome by Staff Captain McGregor, himself an old Embankment dweller, and sit down in patches of 400 at a time to enjoy for twenty minutes warmth and shelter. Some scoff their portion like wild animals, and no sooner are they done, with head on hands, they snatch a few minutes' sleep until it is time to give place to others, who are lined up in long rows outside.

But it is now 1:30 a. m., and if we want to benefit by our bread ticket we must get a move on, as it is a good step from the Houses of Parliament.

On the way we pass many more on the same errand, and on reaching Horseferry Road we see some hundred men sitting about contentedly munching away at their half-pound of bread. Presenting our ticket at the door, we are supplied with our bread and are soon enjoying it with the rest. It is now nearly 4 a. m., and if we are lucky enough to possess the large sum of one halfpenny, we can adjourn to the noted poor man's caterer in Wentworth or Chicksand streets, and purchase a large mug of tea and permission to sit in an upstairs room till 5:30 o'clock, by which time the door of the hospitable lodging house is open and we can snatch a few hours' sleep on one of the forms till it is time to again go forth on a search for work. What will the day bring forth? Shall we be successful in obtaining a job, or will the end of the day find us again with no prospect but the Embankment for another dreary night? This is no highly colored description of a night out, but the truthful account of what the writer is going through. What will the government do for us? We cannot die in the streets, but something must be done, and that soon, for I can assure the reader that the unemployed will not starve passively this time.—Reynold's Newspaper.

## PUDDLERS REJECT WAGE CUT.

Reading, Pa., March 28.—The executive board of the eastern division of the Amalgamated Iron, Steel, and Tin Workers' Association decided not to accept the reduction of wages as made by iron companies of the division. The action will affect nearly 10,000 iron workers, comprising the puddlers and helpers, and will become effective with the day shifts on Monday.

The employees of the Reading Iron Company, to the number of 1,000, in session followed the board meeting, sustained the action of the board and decided to reject the wage reduction of the company. The cut is from \$4.50 to \$3.75 per ton for puddling, and proportionately for all others. The eastern division comprises all of the eastern half of Pennsylvania.

The meeting was presided over by Vice-President Jas. B. Mincher of the Eastern Division of the Amalgamated Association of Iron, Steel, and Tin Workers. National Assistant Secretary M. F. Tigh of Pittsburgh represented National President McArdle. It is rumored that a large percentage of the men will not be governed by the action of the meeting and will return to work on Monday.

The session was stormy throughout, and there were mutterings among the helpers, indicating that they did not consider themselves fairly treated. Only a small percentage of the men employed here are connected with the Amalgamated Association.

## POUREN DEFENSE CONFERENCE.

Expresses Thanks for the Admirable Support Given It.

The Pouren Defense Conference, happy at the final outcome of its labors to free Pouren, has issued the statement here given to those who stood by it in its labors:

"To the press of the United States, and to the many organizations and individuals who have given moral, personal and financial support in the defence of Jan Janoff Pouren and the maintenance of the right of political asylum, the Executive Committee of the Pouren Defense Conference herewith extends its warmest thanks and its heartfelt appreciation, feeling confident that the same forces can be relied on if it should become again necessary to protect political refugees from acts of wanton persecution on the part of their political enemies."

READ THE DAILY PEOPLE. Readers of the Weekly People in New York and vicinity can secure the Daily People by placing an order with their newsdealers. Out of town readers can get the Daily People by mail. A three-month's subscription costs one dollar. Militant Socialists should keep in daily touch with the movement by reading the Daily People.

## SECTION CALENDAR.

Under this head we shall publish standing advertisements of Section headquarters, or other permanent announcements. The charge will be five dollars a year for five lines.

Section San Francisco, Cal., S. L. P. Headquarters, Hungarian Socialist Federation, Letonian Socialist Labor Federation, 883 McAllister street.

Los Angeles, Cal., Headquarters and public reading room at 317 East Seventh street. Public educational meetings Sunday evenings. People readers are invited to our rooms and meetings. Headquarters Section Cincinnati, O., S. L. P., at 1414 Race street. General Committee meets every second and fourth Thursday. German, Jewish and Hungarian educational meetings every Wednesday and Sunday. Open every night.

Section Cleveland, Ohio, S. L. P., meets first and third Sunday of the month at 3 p. m. at Headquarters, 1386 Ontario street, near St. Clair avenue.

Section Allentown, Pa., S. L. P., meets every first Saturday in the month at 8 p. m. Headquarters, 815 Hamilton street.

Section Providence, R. I., 81 Dyer st., room 8. Regular meetings second and fourth Tuesdays of each month.

New Jersey State Executive Committee, S. L. P.—John Hossack, Secretary, 22 Fulton ave., Jersey City; Fred Gerold, Financial Secretary, 102 Waverly st., Jersey City, N. J.

Chicago, Illinois.—The 14th Ward Branch, Socialist Labor Party, meets every 1st and 3rd Sunday, 2 p. m. sharp, at Friedmann's Hall, s.e. corner Grand and Western avenues. Workingmen and women cordially invited.

Section Seattle, S. L. P. headquarters, free reading room and lecture hall, No. 2000 Second avenue. P. O. address, Box 1040.

All communications intended for the Minnesota S. E. C. should be addressed to Herbert Johnson, 475 Como avenue, St. Paul, Minn.

Section St. Paul, Minn., S. L. P., holds a business meeting every second and fourth Sunday in the month at 10 a. m. at Federation Hall, cor. 3rd and Wabash streets.

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## THE TWO CITIES

By Axel Staal, Jersey City, N. J.

I stood on the summit of a mountain and looked down towards a city which a cloud, gently wafted upon an easterly wind, had momentarily hidden from my gaze. As I looked I became aware of a strange phenomenon. I saw in the cloud a picture, blurred and indistinct at first, but later clear and well-defined, a picture of a city, a "City Beautiful." It was the outskirts of a city. Pretty small cottages, suggesting by their many windows and surrounded by small gardens, health and happiness, beautified the picture. Two schoolboys came up the street with books under their arms.

"Where are you going to-morrow afternoon?" asked the younger boy.

"Nowhere in particular," came the answer.

"Then come down to the school; our class challenged No. 5 school to a gymnasium competition. It will take place to-morrow. Come down."

"All right," responded the elder boy. "It will soon be my last month at school; I graduate this term. I am seventeen years old now, and as my father is getting old and soon will be on the pension list, I shall be glad to be able to do some work."

"To-morrow, then?"

"Yes good-bye."

The cloud drifted on and I saw a girl talking to a young man on the porch of a cottage.

"Will you come for a sail up the river next Saturday?" he asked.

"Yes, that will be very nice. We will be off Saturday, as the factory is to be cleaned."

"How do you use your spare time?" he inquired.

"You know I am very fond of music," answered the girl, "and I practice on piano and play duets with my sister, taking violin lessons. But what

do you do?"

"I have no ear for music," said the young man, "but I like to study foreign languages, and at present I am reading Homer and Plato in the original Greek. Considering the century in which he lived, Plato's 'Republic' is wonderful. But to return to the sail, the boat leaves at 10 o'clock."

"I will be on the pier waiting for you," promised the girl.

The scene changed again, and I looked upon some workers building a school.

Steadily and carefully the work was progressing under the merry jesting and pleasantly worded directions from the architect. One man alone seemed to move about with some difficulty. He went up to the architect and explained that he had only been out of bed the last two days, and that the work in the warm sun was a little too much for him in his weakened condition.

"Go home and get well, my friend," said the architect. "It is of no use to kill yourself when we have men enough able to do your work."

The cloud drifted on and I beheld the garden of a carpenter's house. Four men were sitting around a table enjoying a game of cards and cigars. The game finished, they discussed the coming election.

"That 'Anti-Socialist Party,'" said the host, "will be about dead after this. They used to send in a representative from this district, but I don't think they will do it now. Their demands are somewhat modified, but they wish to see money restored, and have Bible teaching introduced in the schools."

Here the carpenter's wife, who was sitting on a bench a little away from the table reading Victor Hugo's 'Les Misérables,' broke into the conversation and said: "I, for one, will work against any party trying to restore Bible teaching."

ing. When my children get old enough to know their own mind, they can choose a religion for themselves. As far as premature teaching of religious dogma is concerned, it encumbers the child's brain and does not allow it the liberty of choice, so necessary for the development of a free human being. I have a religion, but it is not the same as I had when was a child. Besides, this proposition may merely be a trick of the 'Anti-Socialist Party,' which, aided by some clerical teachers, wishes to obtain the mastery over the children's mind so as to use the mastery in civic questions later on."

Again the scene shifted, and I looked down upon a very old but happy-looking couple in their little home. The old man was resting comfortably in a rocking chair, and was speaking about his childhood to a group of young men and women sitting around him. He told them how he as a child walked with his grandfather and helped him pick rags from barrels in the street. How the grandfather was run over and killed by an automobile which sped up the avenue where he was picking rags, and how the judge had allowed the rich man, who drove the automobile to go free, because it was "only a rag picker" who was killed. He told how, two years later, when fighting with his father in the ranks of the workers who brought about the Socialist Republic he was shot through the breast. "You," said the old man, "cannot picture the misery that existed; but beware lest an attempt should be made to wrest your liberty and your commonwealth from you."

The cloud had passed and I saw the city at the foot of the mountain. Two boys met; one had books under his arms, the other a grocer's basket. "Working?" asked the boy with the books.

"Yes," answered the other, "my

father is sick and my mother can't earn enough, so I had to leave school and go to work, though I am only thirteen years old. And I wanted to graduate next year, but that is impossible now. Well, I must hurry up. So long."

Off he went, and the boy with the books went home to help his father tend store.

A little farther up the street a young couple was standing.

"Will you go for a trolley ride next Sunday?" asked the young man.

"Too bad, but I can't," answered the girl. "The boss raised my wages from \$5 to \$6, but said he expected me to help out where a little extra work was needed. So he told me yesterday to come Sunday and help on a special order."

Around the corner some men were building a prison. With feverish haste they obeyed the commands of a burly contractor. One bricklayer who was falling behind in his work was pounced upon by the boss.

"What are you dreaming about?" he shouted.

"I am sick," answered the bricklayer.

"Oh, hell, you are only lazy; perhaps you blew in all your money for drink last night, and now you are sick," shouted the man who himself was only looking on.

"What drink I could buy with the wages you pay me would not make anybody drunk," said the workman with a faint smile.

"What, kicking again? You are one of those d-d Socialists who want the whole earth and don't want to leave anything to us fellows who have worked hard to get an education and are trying to show you how to get along. If you won't do your work, get down from there and go home. You are fired." Then, to himself, this vain fellow snorted, "He must be crazy."

I turned my eyes in the direction of the kitchen in a workman's "home." A woman was sitting mending some clothes, now and then getting up to look at a child in the cradle and to attend to

some food standing on the stove. The husband came home and sank into a chair, exhausted after the day's torture, called "work."

"Give me a drop of whiskey, Mary, I can hardly hang together. The boss wanted the job finished to-day and pushed us on, though my sidepartner, Harry, dropped in his tracks. I must have a drop of whiskey."

"It will be better if you eat your supper first, perhaps that will straighten you up," said the wife, who knew the reaction from whiskey.

"What, can't you give me that whiskey? Here I come home as tired as a dog and you won't give me a drop. I will go over to O'Brien and swing him for a couple of drinks till next pay day." And out went this overworked human being in search of the only remedy against fatigue that his starved wages enabled him to obtain.

I looked down into a miserable shanty, not even built as well as some cattle pens. An old woman was standing at a bed saying, "Get up, papa, and go to work; it is 6 o'clock."

"I can't," said the man; "the rheumatism is in my leg and I can hardly stand up."

"You must," she remonstrated. "The landlord is coming next week for the rent, and he won't let us stay here for a day if we haven't the money. I must go over to the rich woman on the avenue and scrub her stairs. She only pays me fifty cents, and it is five hours' hard work. But we need coal, and all the money is gone."

"Well, I will try." And the old man tottered out of bed, dressed with difficulty and left for the factory where he, after fifty years of exploitation, was out of "gratitude" kept on the pay roll at the munificent salary of one dollar a day.

I saw prostitutes plying their trade, securing more money than honest toil gave; rich women lounging in magnificent carriages and children begging for alms and I reached out for the cloud that was disappearing in the distance, lost my footing, fell and awoke.

## PROGRESS

ADVANCE IS MADE ALONG LINES OF DEVELOPMENT OF TOOLS OF PRODUCTION.

By Mary Solomon, New York.

"A century ago," said Sydney Smith, writing over three score years ago, "who would have believed that country gentlemen could be brought to read and spell with the accuracy which we now so frequently remark, or supposed that they could be carried up even to the elements of ancient and modern history? Nothing is more common or more stupid than to take the actual for the possible—to believe that all which is, is all which can be; first to laugh at every proposed deviation from practice as impossible then, when it is carried into effect, to be astonished that it did not take place before."

May we not allow ourselves to go beyond a century, to go far, far away to primitive man? It is natural for human beings to look back on the past and try to profit by the experience of their ancestors. Just picture a primitive couple, Adam and Eve, for instance. Let us for a moment view them having wants and desires of the twentieth century to be gratified. Let us see how they would have to live and get along. Adam would have to be his own architect, his own tool maker, his own builder, bricklayer, tinsmith, carpenter, paperhanger, painter, etc. Both man and woman would have to make their own hardware and pottery, weave and spin linen and silk, make their own clothes, shoes, stockings. They would need to brew their own beer, prepare their soap, perfume and other toilet articles. How could they do without gas or electric light? How could they travel without trains? How could they heat their homes in winter? How could they prepare their food, educate their children and manage their affairs? In short, how could they live?

In spite of the old belief that everything that does not exist cannot exist, people have progressed. With every generation there is something added which was previously thought unnatural. Primitive man had not only to contend with nature, unaided by machinery, but also was ignorant of that blessed device which lay in the division of labor. For centuries primitive man could not get beyond the idea of being his own fisherman, his own tool and weapon maker.

In his essay on "Progress, Its Law and Cause," Herbert Spencer, proves that not only were the different phases of industry co-mingled, but also the different phases of art, science and literature. He endeavors to show that "That in which progress essentially consists is the transformation of the homogeneous into the heterogeneous." Poetry was not separated from music nor music from dancing. One man was at the same time a poet, a composer, a vocalist

and an instrumentalist. To make this clearer I will quote Spencer's own words: "We might trace the development of literature through phases in which, as in the Hebrew Scripture, it presents in one work theology, cosmogony, history, biography, civil law, ethics, poetry; through other phases in which, as in the Iliad, the religious, the martial, historical, epic, dramatic and lyric elements are similarly co-mingled, down to its present heterogeneous developments in which its divisions are so numerous and varied as to defy complete classification."

The industrial progress is so marvelous that a man now in industry can no longer be his own architect, builder, tailor and shoemaker, any more than a man in the field of science can at the same time be a lawyer, an astronomer, a botanist, and psychologist. Every line of art and science and industry has become specialized. Transportation and communication is made so easy that not only is there minute division of labor among the workers of one nation but among the workers of the world. Production is carried on at a rapid rate. Improved machinery is gradually introduced and the speed of the workers intensified. One district or locality is favorably situated for the production of a certain commodity. The captains of industry there enforce concentration of energy for the production of that certain commodity. The world depends on that district for its specialized production. That locality, in its turn, depends on the rest of the world for its different other necessities. Continuity of the same process of labor creates skill and promotes rapidity. Consequently, even if other nations did not depend on the special upproduct of a certain district, they would have to work and work hard to compete, first, with the especially favorable condition of the district; second, skilled labor. Not only that, but they would have to neglect their own industries. On the whole it would be a loss and not a gain. After a long experience the nations of the world have come to understand that along with the possession of improved tools of production there is not a greater advantage than division of labor. All nations become interdependent. The benefit of the division of labor is that, though a greater amount of wealth is created, an ever smaller expenditure of labor is necessary.

But we have gone along smoothly until we imagine we are in paradise. How blessed is humanity: rich in genius, discoveries, inventions, production, able to enjoy heaven on earth. Not so quick. We have been so absorbed in tracing the development of primitive man to civilized man that something slipped

us. We have forgotten to notice that all progress in industry was largely due to development and application of machinery. It was not until after production by machinery was established that division of labor took place to any great extent. Since industrial progress is due to improved means of production, transportation and communication, the owners of these means must be the beneficiaries. If the nation owns these means, we call that nation wealthy and progressive. Now it remains for us to see who owns the machinery and means of transportation, etc.; who owns all the wealth produced, and who is benefited by progress.

It is, it should be clear to every one, that this industrial development wrought great changes. Every individual could not own and operate a machine which required the attendance of a hundred men, the same as he owned a small tool. The result was that the man who owned the machine had to get helpers. He hired them and paid a certain living wage. In the beginning there was a faint line of distinction, as the owner was compelled to work beside and with his laborers to be a success in business. Later, the line between employer and laborer grew more marked. Little by little the employer of labor appropriated all inventions and improvements. Here is a ballad of the 19th century from "History of England," by Macaulay, which aptly proves the point:

We will make them work hard for six pence a day,  
Though a shilling they deserve, if they had their just pay.  
If at all they murmur and say 't is too small,  
We bid them choose whether they'll work at all.  
And thus we do gain all our wealth and estate  
By many poor men that work early and late.  
Then, hey, for the clothing trade! It goes on brave,  
We scorn for to toy! and moyl, nor yet slave  
Our workmen do work hard; but we live at ease.  
We go when we will and we come when we please.

Every new invention brought more wealth to the employers. The wealth concentrated into the hands of the privileged, the capitalist class. But as there are two sides to a story, there are two classes in society. The capitalist cannot at the same time be the employing and the exploited class. The machine becomes of primal importance, the worker only secondary. Life and comfort of the laborer is not at all considered. Production is carried on not for the weal of the community, but for private gain or profit. Since the system of production under capitalism is beneficial only to the few, while the majority live in misery and degradation, we Socialists

impeach the capitalist system.

This system is fundamentally wrong. It allows one class to own the means of life and thereby oppress another class. The capitalist class has the political government on its side to legalize and enforce its right to expropriate and exploit the working class. The Socialists are men and women of the working class who realize that something is wrong. They rid themselves of the idea that capitalism is final. They study history and find that capitalism was preceded by a different system of production, which had to go down because based upon allowing the existence of a domineering and a domineered class. The capitalist system, being based on the same principle of rule and ruled, must ultimately fall. To give it a fine send off and wipe that brutal regime out as soon as possible the workers of all countries must organize. They must prepare for the inauguration of a new order based, not on an oppressed class on one side, and an oppressing class on the other, but planted on the true principle of democracy, which rests upon economic freedom.

Socialists do not believe that all which is, is all which can be. They believe that this earth can be made a beautiful place to live in with everything in abundance for all to enjoy. To remove all obstacles in the way of human welfare, should be the object of every one's life. Capitalism is an obstacle. Work to remove it. Do your share in the work for Socialism. Hasten its coming.

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What is there about an unemployed army that, like a ghost at a banquet, strikes the assembled revelers into a "silence of the tomb," that stills the voices of statesmen, silences the prayers on the lips of the priests and ministers of God, palsies the hands of the writers, stiffens the tongue of the orator, blanches the cheek of the charity worker, causes the leaders of the hosts of labor to pause and gaze in confusion upon this vast and increasing army of jobless, hungry, miserable fellow workmen, fellow citizens, fellow Christians?

Not one from the host of our so-called leaders of the nation dare enter the list and do battle with this problem of the unemployed. Not being able to meet the question on a material plane and deal with it, civilized society has concluded to try the Christian Science method. Forget it. Don't think about it; look the other way, and lo! the army disappears and the problem is solved. Long live Christian Science! But the army marches on and on. Locally we see the brave ladies of the Fruit and Flower Mission come forth and hurl their baskets of pinks and potatoes in vain. The brigades of the Associated Charities

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SATURDAY, APRIL 10, 1909.

Brave men who work while others sleep,  
Who dare while others fly—  
They build a nation's pillars deep—  
And lift them to the sky.

—EMERSON.

## POUREN FREE.

Anxious to believe the best about men,  
thereby giving its full meed of credit to  
the Genius of the Age, we look upon the  
action of Commissioner Hitchcock, in de-  
claring Jan Janoff Pourén guiltyless of the  
felonies preferred against him by the  
Russian Government who sought Pourén's  
extradition, as an act born of the  
generous impulses that ever are aroused  
in the breast of the true by the aggres-  
sion of despotism.

Nevertheless, after applauding the  
Commissioner's act, and congratulating  
Pourén upon his final liberation, a word  
of warning is pre-eminently in season.

The release of Pourén was not wholly  
due to Commissioner Hitchcock's manli-  
ness. It was due in part to the almy  
diplomacy of the Czar's Government. The  
iniquity attempted upon Pourén had  
aroused a wave of indignation that went  
far beyond Pourén himself. It con-  
templated nothing short of the abrogation  
of the Russian extradition treaty, that  
furnished ground for such dark man-  
oeuvres as Pourén came nearly falling a  
victim to. Rather than risk such a slap  
in its face, as the abrogation of the  
treaty, the Russian Government relaxed  
its grip upon Pourén. To this Pourén's  
freedom must be in part ascribed. It  
was a diplomatic move.

The hour of rejoicing often is the hour  
of danger. No joy at Pourén's victory  
should turn our people's eye away from  
the point of danger that the Pourén case  
so forcibly pointed out.

It is sufficient of a disgrace for our  
Nation to continue in friendly relations  
with the bloodstained ruler of Russia.  
Sufficient unto the day is the danger of  
contamination from a Government with  
which murder is a system, spying a ne-  
cessity, and provocation to murder a  
matter of routine. The disgrace and the  
danger should be kept down to a mini-  
mum. This consummation demands the  
revocation of the existing extradition  
treaty with Russia, and the framing of  
a new treaty with such safeguards that  
the tainted breath and touch of the  
Moscovite can not corrupt it to the ends  
of the organized felony which Russian  
rule represents.

"Pourén free!" is a shout of joy that  
should furnish fresh impulse to that  
other shout—"Abrogate the extradition  
treaty with Russia!"

## TID-BITS FROM PAYNE.

The leader of the Republican majority  
in the House, Serrano E. Payne, Repre-  
sentative from New York, opened the  
debate on the new tariff bill in Con-  
gress, on last March 23, with a nine  
hours' speech. From beginning to end  
the speech is full of tid-bits as an egg  
is of meat. A handful of these will  
suffice to throw light upon the camp of  
the ruling class—a light all the more  
valuable because thrown by a leading  
representative capitalist himself.

First of all the fact transpires that  
the vaunted "business integrity" of the  
capitalist is mere fiction. At every turn  
there is evidence that one capitalist  
seeks to overreach another through  
fraudulent contrivances. Chicoree is  
used to adulterate coffee; coal tar dyes  
are used to cheat in matters of color;  
schmashen (the skin of the prematurely  
born kid) is the name falsely given to  
the leather of which so many imported  
gloves were made that it looked as if  
"all the kids in Europe had been born  
too early"; even such houses as Tiffany  
& Black obtained from importing dia-  
monds after the tariff was raised to 25  
per cent: such a high tariff makes the  
smuggling of diamonds a profitable risk;  
accordingly, diamonds, obviously smug-  
gled, were bought by our leading jewelry

establishments. Such is the vaunted  
competition of capitalist rule. Fraud  
being the basis of "business," the tariff  
bill is to a large extent an expenditure  
of brain tissue in the effort of outwitting  
outwitters.

Two weeks ago The People had occa-  
sion to refer to the fact that the sweat-  
ing system was entering as a skeleton  
into the closets of the small agricul-  
turalists. It turns out that the sweating  
system is the prop of the glove factories  
in small towns. "It [the glove industry]  
built up small cities and towns. People  
take these gloves to their homes, sew  
them by machinery and by hand." How  
suggestive of the human material that  
these industries are "building up" in the  
small cities and towns!

A reduction of the tariff on some  
things by no means implies a reduction  
in ultimate prices. A reduction, or almost  
free trade, may, in some instances mean  
a gift, made to some firms, of materials  
that all the firms in that industry need.  
It transpired that the taking off the  
tariff on iron ore amounted to a gift of  
\$200,000 (the duty formerly collected)  
made to certain furnaces in New Eng-  
land and the Atlantic Coast. On this  
head the gift of "protection" and "free  
trade" alike is proven to be "favoritism"  
towards "pull."

Further confirmation of the above  
transpired in the manoeuvres made by  
Payne to lower the tariff on hides, in  
the interests of the leather manufactur-  
ers, on the ground that hides are only  
"by-products." What are "by-products"  
was asked? Is the milk a "by-product"  
of the cow, or eggs a "by-product" of the  
hen?

The statement made by free traders  
that those who demand a tariff are like  
swine with their feet in the trough, is  
correct, provided the sentence be added:  
"Under capitalism every protectionist is  
a free trader, and every free trader is a  
protectionist, according as his stomach  
craves for the swill—all capitalists alike  
being swine with their feet in the trough."

SAPPERS FOR THE SOCIALIST RE-  
PUBLIC.

No one will suspect the New York  
Gov. Hughes of an intent to demonstrate  
the Socialist Labor Party doctrine that  
the Capitalist, or Political State is fast  
becoming an impossibility. Nor can  
anyone suspect the Louisville, Ky.,  
"Post" of an intent to illustrate by sup-  
plementing the point with a cartoon.  
Nevertheless, that is precisely what  
these two mouthpieces of capitalism are  
doing—the former with his lucid speech-  
es on the evils of political boss rule, the  
latter with its even more lucid recent  
cartoon on Congress and the Tariff.

In his great Buffalo speech recom-  
mending "direct nominations"—the  
speech was great only for the admissions  
it makes—the Governor said: "In this  
business [the controlling of delegates]  
the bulk of the party voters who are  
necessarily engrossed in the work of life  
—in providing by their own efforts with-  
out aid from the State for the support  
of their families—cannot hope to com-  
pete. So that a few, by the use of pre-  
sent machinery conveniently adapted to  
their purposes, are able, to a large de-  
gree, virtually to appoint public officers,  
and by exercising this power they fortify  
themselves for its further use."

This is true. But this was not always  
thus. Time was when the "business"  
of providing for his family did not in-  
capacitate the citizen from the "business"  
of controlling his political agencies. The  
original New England town meeting is  
eloquent upon that head. That time is  
no more. What is it happened in  
the interval? The Louisville "Post"  
cartoon answers the question. A robust-  
ious dame, wide of girth, heavy of  
hand, and arms a-kimbo, stands squarely  
planted in the center of a kitchen. Her  
apron bears the label "The Tariff." She  
frowns browbeatingly upon an apparition  
at the door. What may the ap-  
parition be? A puny, knock-kneed, rick-  
ety, frightened and worn-out old man,  
labeled "Congress," whom Taft tries to  
push inside.

The capitalist economic power has  
out-grown the political, and overtops it.  
The Political State has shriveled. The  
capitalist economic power, that grew  
under the shadow of its political ma-  
chine, now finds that machine a hind-  
rance. The "business" of the Political  
State is becoming incompatible with the  
"business" of the Economic Power. The  
latter is seeking to crowd out the former  
—to dethrone it from the throne upon  
which itself had raised it.

The unquestionable evils that Gov.  
Hughes points out in political bossism  
are not to be remedied by the clumsy  
contrivances or patchwork proposed by  
the Governor. The harmful "competi-  
tion," as he properly calls the thing,  
between what, to his purblind eyes, are

the "political bosses" and the "family  
providers," but which, in reality, is a  
conflict between the superannuated Po-  
litical and the mightily growing Eco-  
nomic Power—that is a conflict bound  
to continue so long as the Political State  
continues. On what side power is gravi-  
tating the Louisville "Post's" cartoon  
illustrates. And the one and the other  
combine to demonstrate Socialist doc-  
trine.

Social evolution is rendering incom-  
patible the capitalist, or private owner-  
ship system of the plants of production,  
with the collective system of their oper-  
ation; hand in hand therewith social  
evolution is proving the incompatibility  
of a Political State with the developed  
economic powers of society.

The Louisville "Post's" portray in  
their cartoons a fact, the full bearing of  
which they grasp no more than a photo-  
graphic apparatus grasps what it repro-  
duces. The Hugheses are engaged in a  
work of demolition, the full bearing of  
which they have as little inkling of as  
the dullest of "wreckers" realize the  
architectural beauties of the edifice they  
are making room for. The one and the  
other—they little know it—are the sap-  
pers that Social Evolution is providing  
for the approaching Army of the Social-  
ist Republic.

## WHY THAT DEFICIT?

The tariff debate brought out the fact  
that the fiscal year 1909 showed a de-  
ficiency of \$87,000,000. Deficiencies lead  
to inquiries regarding the appropriations  
that have fallen short. Inquiry on this  
head reveals the fact that the appropria-  
tions made by the last session of Con-  
gress amounted to \$1,044,014,298.23. This  
is an astounding fact. Nor do revela-  
tions stop there. The average rates of  
the existing tariff are 44.16 per cent; the  
average rates of the tariff now proposed  
are 45.72 per cent. The excuse for the  
increase of 1.56 per cent is the deficit.

The revelations suggest two questions  
—why the deficit? and why such large  
appropriations? Harriman's suggestion  
—"the best way in managing govern-  
ments is just the same as managing rail-  
roads, and is to produce a better article  
of government at less cost"—has not  
been taken to heart. Reduction of ex-  
penses in government is not the cue of  
the capitalist State.

Harriman is hasty. The only govern-  
ment that would produce the best article  
is the government that gets no special  
pay. Such a government is possible only  
in the Socialist or Industrial Republic.  
In the political or capitalist government  
the government is something outside of  
the people and in no way co-operates in  
production. Seeing such government  
does not co-operate in production, as  
would the government of the Socialist  
Republic, it is a consumer only, and  
must be paid out of what other people  
produce. Once such a government is on  
foot the appropriations must increase.  
They increase so fast that deficits per-  
petually crop up, despite the ever huge  
appropriations.

Harriman, a clever fellow, can not  
have been in earnest. As a capitalist  
magnate he knows he needs for the pro-  
tection of his plunder a powerful govern-  
ment, and he knows that costs money.  
Hence the deficit—hence the inevitable  
ness of the same—hence also the efforts  
of all clear heads in modern society  
to do away with a social system that  
requires the insatiable dragon of the  
bourgeois State to keep the system in  
some show of running order.

FOR MALLOCK'S MEMORANDUM  
BOOK.

It is a reasonable hour, now that the  
Sugar Trust has been found guilty of  
fraudulent weights and fined nearly  
\$2,000,000, and that the Directors of the  
Trust are, pleading the baby act, "we  
did not know"—it is reasonable at this  
hour to recall the recent performances  
of another Trust, the Paper Trust.

Complaints having poured thick and  
fast upon Congress charging that paper  
manufacturers had combined in a Trust  
and that, "in violation of law," they  
were charging the trade all it could  
bear, the House of Representatives ap-  
pointed a special committee to investi-  
gate the matter. The committee was  
called the Mann Committee from its  
chairman James R. Mann of Illinois.

At the May 16, 1908, session of the  
Mann Committee appeared G. H. P.  
Gould, President of the Gould Paper  
Company, and testified that he knew  
"of no agreement or understanding of  
any kind among the paper manufacturers  
to put a fixed or concerted price upon  
paper, or to restrict the output."—One  
month and three days later the said  
Gould Company pleaded guilty to an in-  
dictment charging the company with  
"doing, since September, 1906, the very  
things which its President, declared a  
month and three days before he knew  
nothing of."

At the May 18, 1908, session of the  
Mann Committee appeared Tom T.  
Waller, second Vice-President of the  
International Paper Company, and testi-  
fied to the same effect as Gould had tes-  
tified two days before.—One month and  
two days later the Company that was the  
exclusive selling agent of the Waller

Company pleaded guilty to an indict-  
ment, as did the Gould Company, charg-  
ing the Company with doing the very  
thing which Waller claimed a month  
and one day earlier was not being done.

Instances could be multiplied. These  
will do.

Mallock claims that the captains of  
industry are the real wealth producers—  
their brains are the source of all good  
things—they are the runners of things  
who fill the cornucopia with wealth and  
cause it to overflow.

By the light of the Gould, Waller, etc.,  
facts and the freshest ones furnished by  
the Directors of the Sugar Trust, it fol-  
lows that—

Either Mallock's Directors tell the  
truth, and then they take the bottom  
from under his theory;

Or, they really direct, and then the  
Mallock theory has to be supplemented  
with the sentence: "A necessary feature  
of 'directing ability' is a capacity to pro-  
duce unconscionable false testimony, to  
the greater glory of capitalist 'Law and  
Order.'"

All of which is respectfully submitted  
for Mallock's memorandum book.

## CONVICT LEASING

Georgia's Brutal System Expired Last  
Week.

Atlanta, Ga., April 2.—The hateful  
system of convict leasing came to an  
end in this State to-day. Hundreds of  
human beings were led from the depths  
of mines, from the choking kilns, from  
the dank atmosphere of factories out in-  
to the sunlight, and out of the control  
of harsh and brutal capitalist leasers  
who treated them worse than cattle.

Georgia has no State penitentiary. For  
years her convicts have been sold into  
the mines, into the brick kilns, into the  
factories, where private greed demanded  
and collected its last ounce of human  
flesh and its final drop of human blood.

After sensational exposures the State  
decided to abolish this traffic in white  
and black slaves. Now, instead of selling  
its 1,600 prisoners, it will work them on  
the public roads.

The change went into effect at day-  
light, when the convicts were returned to  
the counties in which their crimes had  
been committed. Most of the unfortu-  
nates are Negroes sentenced for every  
conceivable crime.

Death of the lease system was hailed  
with joy by the convicts, and at many  
camps they broke into prayer and sang  
as they were transferred to the State  
authorities.

At the Durham mines, in north Geo-  
gia, where evidence taken by the investi-  
gating committee of the legislature  
showed great cruelty had been practiced,  
the 300 convicts marched out singing.

Similar scenes occurred in south Geo-  
gia when the convicts left the turpentine  
camps. The Chattahoochee Brick Com-  
pany, near Atlanta, turned out 300 con-  
victs.

Though shackled and ironed, the con-  
victs greeted the change with shouts of  
joy and weird hymns of thanksgiving.  
Negro preachers were at most of the  
stockades, and led the prisoners in their  
impromptu praise service.

Special trains were waiting, and the  
prisoners were transferred as rapidly as  
possible to their new quarters. Strangely  
enough, some of the convicts cried at  
leaving scenes which had been part of  
the daily life of some of them for many  
years.

Georgia has been leasing convicts for  
forty years, and the system was abol-  
ished because of the colossal graft and  
shocking cruelty revealed at an investi-  
gation set on foot by Gov. Hoke Smith.  
Hereafter nearly all the able-bodied  
convicts will be worked on the public  
roads of the State.

## One "Label League" Not Enough.

Washington, March 31.—As a result  
of a two days' convention here, a union  
label department of the American Fed-  
eration of Labor was formed to promote  
union labels.

The convention passed resolutions call-  
ing upon every wage earner to assist the  
10,000 hatters and 5,000 hat trimmers  
who have been on strike for the last  
twelve weeks by contributing 10 cents a  
month as long as the strike lasts and by  
contributing food, &c. The hatters are  
recommended to suspend during the  
strike the payment of strike benefit  
funds, and instead to establish food  
storehouses, where the contributed funds  
and food may be distributed.

Officers of the union label department  
were elected, as follows: President—  
John B. Lennon, Bloomington, Ill.; Vice  
Presidents—John F. Tobin, Boston; T.  
C. Parsons, Washington; Max Morris,  
Denver; Owen Miller, St. Louis; and  
John J. Manning, Troy, N. Y.; Secre-  
tary—Thomas F. Tracy, Boston.

## 1,000 MEN'S WAGES CUT.

Pittsburg, Pa., March 31.—W. P. Sny-  
der & Co., the largest independent fur-  
nace men in the valley region, to-day  
reduced the wages of its laborers from  
\$1.60 to \$1.45 per diem. About one  
thousand men are affected. Other re-  
ductions are expected this week.

## MODERNISM

Paul Sabatier's Lectures, Published by  
Scribner's.

The motto chosen by what calls itself  
the Roman Catholic Church, but is, in  
fact, the Roman Catholic political ma-  
chine, as best representing its character,  
nature and principles is, *Semper idem*,  
"always the same." Bearing in mind  
her more than twelve centuries of exist-  
ence, during which empires, yea social  
systems, have arisen, flourished and de-  
cayed, the unthinking might hold that  
there is some justification in the motto.  
Nevertheless the fact remains that the  
political machine of Rome has not been  
"always the same." It has time and  
again changed its polity, forced thereto  
by the changing times. Only in one re-  
spect has it ever been true to its motto:  
whatever power it once obtained it  
claims forever after. The organization  
may be forced to relinquish temporal  
power but it never ceases to hold that  
by right it ought to rule. Macaulay, the  
brilliant historian, says: "The polity of  
the Church of Rome is the very master-  
piece of human wisdom," but in spite of  
this eulogy it is an open question  
whether the church has at all times pur-  
sued that course best adapted to her  
great aim of worldly power and temporal  
advancement. In fact many instances  
will be recalled by the reader wherein  
the Church's resistance to the Spirit of  
the Age worked her the most harm.

But one need not delve into the an-  
cient history of the Church in order to  
question the wisdom of its polity. At  
this very moment the powers of the  
Vatican are fulminating against a move-  
ment within the Church, which can no  
more be silenced in that way than were  
Galileo and a host of others. The power  
that operates and makes itself  
felt through the utterances of the Su-  
preme Pontiff has significantly dubbed  
the new movement with the name of  
"Modernism," considering the title one  
of reproach and contempt. Encyclical  
Letters, Syllabuses and general anathe-  
ma do not, however, stay the growth of  
Modernism any more than the bull of  
a former pope stopped the progress of  
a comet. And modernism seems to have  
that within it, which unless hearkened  
to, will rock the old Church to her  
foundations.

What, then, is the essence of Modern-  
ism, what its tendencies and why is it  
combated so bitterly by papal power?  
In the first place, Modernism means that  
the rays of science have penetrated into  
Catholic cloister, and study, and into  
Catholic colleges. These rays have  
stirred into life things long since dried  
up and seemingly dead. The fruit of it  
is a literature new for Catholicism;  
works on Biblical criticism, on church  
history and religious philosophy, and on  
social questions. The essence of mod-  
ernism, we should say, is freedom to  
investigate; its tendencies are democ-  
ratic and this latter will explain why  
the bitter utterances of the Supreme  
Pontiff are so angrily hurled against  
the movement.

The best answer to the question,  
"What is Modernism?" that we have yet  
seen is an English translation of the  
book entitled "Modernism," comprising  
the Jowett Lectures delivered last year  
in London by Paul Sabatier, author of  
"The Life of St. Francis of Assisi,"  
and published here by Charles Scribner's  
Sons.

From this work we learn that M.  
Loisy, living the life of a humble priest  
in an out-of-the-way village in Cham-  
pagne, is the one who exercises the  
greatest influence in the Modernist  
movement. It seems that for his utter-  
ances the Church subjected Loisy to per-  
secution, he lost his professorship at  
the Catholic Institute in Paris, the re-  
sult, however, being, as Sabatier ob-  
serves, that he had all the more time to  
pursue his studies and writings—writ-  
ings "that in Paris, in the very Quartier  
Latin are selling faster than the novels  
of the day." Not only in France, but  
also in Italy, Germany and England are  
the works of Loisy received with enthu-  
siasm and admiration.

The Modernists are not at all Protest-  
ant in their tendencies,—we might even  
say that they are ultra-Catholic. There  
is perhaps a current of mysticism run-  
ning through the movement—the Mod-  
ernists love their church, revere her  
venerable past, and they long to see her  
exert her powers in behalf of democ-  
ratic endeavor, instead of echoing  
empty forms and inculcating reverence  
for the privileged classes. Somewhat of  
"higher criticism" there appears to be.  
For instance, the church behind closed  
doors declares that St. John the Apostle  
is the author of the Fourth Gospel, and  
that its narratives are to be taken in a  
strictly historical sense. Rationalism, on  
the other hand, shows that the docu-  
ment has merely a symbolical meaning,  
hence its "history" is valueless. The  
Modernist takes neither extreme, nor  
even the middle course of accepting  
theoretically the rationalist view, while  
continuing to use the document in the

orthodox way. Says Loisy, "The Gos-  
pel and Christian tradition are not mere-  
ly old memories which we are free to  
consult or let go at will; they are reli-  
gious experiences which are somehow  
continued in our own experience, and I  
will venture to say that we could never  
succeed in entirely rooting them out of  
ourselves, even if we could banish them  
from our recollection." As Sabatier  
says, anti-religious rationalism and or-  
thodox intellectualism have much in  
common. The one set would make us  
believe the sacred books of superhuman  
origin, while the other set, knowing  
there is nothing superhuman about the  
books, decry them altogether. The Mod-  
ernist takes them into account as of im-  
mense value as formative elements of  
our thought and life.

Meanwhile the Church looks upon the  
Modernists as dangerous heretics. The  
hierarchy cannot understand that the  
Modernist is a product of mental con-  
viction. The Pope, says our author, im-  
agines that Modernism is a sort of  
something that people can join or not  
join, just as they please, and he in his  
simplicity cannot understand how any-  
one can refuse to oblige him when he  
says, "don't join."

Sabatier recalls that someone has said  
of Pius X that he might well be the  
Louis XVI of the Papacy. "Through  
him the old notion of authority, based  
upon a divine, unverifiable and quite  
mechanical revelation, is giving way for-  
ever, just as with Louis XVI the notion  
of the divine right of kings gave way so  
completely that not even the princes of  
the house of Bourbon would now think  
of reviving it." The whole Modernist  
outfit would be excommunicated but  
"the denounced Modernists are legion,  
and there has been a fear of creating a  
sort of intellectual panic among the  
masses of a flock which, though gener-  
ally very submissive, would not, if once  
frightened and scattered, be easy to  
bring back to the fold."

The Vatican thunders away in vain.  
Bishops are ordered to "exercise the  
most scrupulous vigilance over the mas-  
ters (teachers) and their doctrines."  
They are to "relentlessly remove from  
the office of teacher all those who do  
not profit by the admonitions they have  
received." Young clerics are not al-  
lowed to frequent the public universi-  
ties, and are even forbidden to read  
newspapers, and periodicals, excepting  
some one periodical of "sound prin-  
ciples," which the Bishop may judge fit  
to be read by his pupils. Little wonder  
that the mechanical priests are no match  
for the brilliant forces of Modernism,  
and little wonder that young men, study-  
ing for the priesthood, are electrified  
when they come in touch with Loisy  
through his books. "What have you to  
fear from us?" is a Modernist question  
for which the Holy See has no answer,  
except that its police keep adding each  
questioner to its list of suspects.

The public press too treats the move-  
ment coldly, but this does not surprise  
Sabatier, who states that he has noticed  
a strangely weak-kneed attitude on the  
part of many European papers in regard  
to Roman affairs. The Holy See, it  
seems, is itself modern enough to have  
established a press agency; Mgr.  
Benigni acting as press agent. "I will  
not," writes Sabatier, "as some do, accuse  
him of having bought for cash down,  
the correspondents of certain London  
and Paris papers, for I am enough of a  
Roman to know that though on the  
banks of the Tiber pretty nearly every-  
thing is sold, good care is taken never  
to buy anything. But there is a less  
gross and withal more effective means  
of ensuring the docility of journalists,  
and that is to withhold *communiqués*."  
Mgr. Benigni, so the author tells us,  
does not, like some governments, sup-  
ply the whole press with one and the  
same bulletin. On the contrary, Mgr.  
Benigni colors to suit, according as the  
news is for Madrid, New York or—  
Geneva. "This coercion of the organs  
of public opinion by the agents of the  
Holy See is quite one of the darkest  
sides of Pius X's pontificate."

While the public press is thus muzzled  
the clerical press is let loose on the  
devoted heads of the Modernists. Sab-  
atier gives instances of vulgar and offen-  
sive attacks by these "appointed guar-  
dians of orthodoxy," accusing M. Loisy  
of having sold himself to a Jew and a  
Protestant. Such are the arguments of  
the clerical press against the Modern-  
ists, "a painful symptom," notes the  
author, "of the moral degradation  
reached by papers before which our  
bishops tremble and which the Pope  
leads with benedictions."

The Modernists, on the other hand,  
continue calmly on their way. "Men  
like Pius X, Mgr. Turinaz or Pere Fon-  
taine, are neither to be pitied nor  
blamed; they are what they are, and  
even what they ought to be. Their in-  
born incapacity to understand what we  
say is a fact; we must note it as a

(Continued on page 5)



UNCLE SAM AND

BROTHER JONATHAN.

BROTHER JONATHAN (looking as if  
the skies had closed over his head)—If  
I understand things right, your party—the  
Socialist Labor Party—will establish  
Socialism.

UNCLE SAM—Bet your bottom dollar  
it will!

B. J.—But that would be very bad.  
U. S.—Inasmuch as to which?

B. J.—Don't you see? Under Social-  
ism no one would have a chance to set  
up a little shop, say a little grocery—

U. S.—One of those cockroach stores!

B. J.—Well, call them "cockroach  
stores." They are cockroach stores, I'll  
admit. Nevertheless, the man who has  
one of them can on a summer day tip  
back his chair against his front door,  
take it easy, and boss things in his own  
shanty. And that surely is something.  
Under Socialism there could be no small  
stores. Big stores only would do the  
retailing. No one could have his own  
store. We all would have to be work-  
ingmen.

U. S.—You understand, don't you,  
that "workingman" under Socialism is  
not what "workingman" means to-day,  
under Capitalism?

B. J.—Yes, I understand that. The  
workingman under Socialism is a free  
being—

U. S.—Who enjoys the full fruit  
his labor; he is part owner in the  
operative Commonwealth; he works un-  
der conditions that he himself has a  
voice in deciding—

B. J.—Yes; whereas now he has noth-  
ing to say upon that; the shop rules are  
determined by the employer, and the  
worker is treated as a galley-slave. I  
recognize all that; And yet—

U. S.—One moment! And you under-  
stand also, don't you, that the small  
shopkeeper is everything but a free man?

B. J.—I know there are many thorns  
to that rose.

U. S.—The small shopkeeper has to  
wear himself to a bone in order to make  
two ends meet—

B. J.—I know that.



# CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

## PUT THE PEOPLE IN THEIR HANDS.

To the Daily and Weekly People:—Enclosed find a yearly subscription to the Weekly People. The workers here are very shy nowadays.

O. J. S.

Kansas City, Mo., March 24.

## WHAT PROPAGANDISTS CAN DO.

To the Daily and Weekly People:—Enclosed find \$3.75 for 500 copies of the May Day issue of the Weekly People. A few comrades here will use them for propaganda. Business here has never been so quiet as this year. The workers are very quiet too. The A. F. of L. led strike seems to have resulted in killing everything that looked like a union, including the A. F. of L. Pushing the Weekly People, and thereby educating the workers, is the work now to be done.

Propagandist.

Eureka, Cal., March 25.

## SUPPORT THE STORM CENTER, THE S. L. P. PRESS!

To the Daily and Weekly People:—I am sorry I cannot help out more than I have done of recent years. I am enclosing two dollars for two years' renewals. I hope every comrade will help, no matter how little. Even a word of cheer to those who are bearing the brunt of the battle in facing the obstacles that are presented to them personally, in the conduct of our press, would be better than complete apathy. Now is the period when Socialist propaganda is being dissected and analyzed by its enemies. We of the S. L. P. have nothing to be ashamed or afraid of in our literature or tactics.

M. D. Fitzgerald.

Atlantic City, N. J., April 1.

## S. P. CORRUPTION IN ST. LOUIS.

To the Daily and Weekly People:—The Socialist party in St. Louis is adding to its record of political corruption. It is again fusing with capitalist parties. Two of its candidates in the municipal election, which occurs on April 6, are running simultaneously on the Republican ticket. One of these is Emil Simon, who is a candidate for member of the Board of Education; the other is Owen Miller, who is candidate for member of the Board of Freeholders.

Emil Simon is a member of the Socialist party and is the lodge doctor for the local Sick and Death Benefit Society. Miller is not even a member of the party, but he is president of the Central Trades and Labor Council, and a prominent labor fakir.

I enclose a copy of the official ballot, as published by the St. Louis "Globe-Democrat" of this date.

Joseph Schneider.

St. Louis, Mo., March 29.

[The enclosure is in this office for inspection.—ED. THE PEOPLE.]

## NEW YORK AFTER-CLAP OF THE CHICAGO "I AM A BUM" CONVENTION.

To the Daily and Weekly People:—I remember reading in the Daily People a year ago, in the report of the I. W. W. convention, that it was opened with the slugging of Francis by Haslewood, Jones, St. John and others saying, "You d—d Jew." The People observed that the fact that Francis was not a Jew only helped to bring out all the more the labor disrupting effect of the sluggers. I also remember that the report stated that the former Miss Elizabeth Gurley Flynn, now Mrs. Jones, lined up with the sluggers or the "I am a bum" crowd. All this came back to me last evening at the close of the De Leon lecture held at Metropolitan Hall on "Who Pays the Taxes?"

Miss Catherine Flynn distributed cards announcing a lecture by her sister, Mrs. Jones, charging an admission of 10 cents to hear Mrs. Jones. I inquired who received the 10 cents admission fee, and Catherine Flynn volunteered the reply that it goes to her sister, Elizabeth. At this point a few of us, myself included, criticized the conduct of Mrs. Jones in collecting money for speaking, and referred to her as a professional labor agitator. To the surprise and astonishment of all present Miss Catherine Flynn pointed to me with the following remark:—"The Jew is trying to make trouble." I called attention right there as I do now that the girl was not quite old enough to have an opinion of her own and that she no doubt was repeating sentiments she must have heard others use.

It struck me that the remarks sound-

ed very much like the language that the "I am a Bum" used in Chicago against Francis.

I request space in The People for this letter because this thing of racial hatred will be found very generally at the bottom of the disturbances in the movement of our class, upon which so many people make a living at our expense.

A. Orange.

New York, April 1st.

## SWEARING CANADA'S SONS LOYAL TO KING AND CAPITALIST.

To the Daily and Weekly People:—For a long time we have been taught to be "loyal to the Throne, be true to the King, to defend and support militarism in all its branches."

Much legislation has been evolved along this line. The governor-general has been very busy trying to introduce military companies into the public schools; the educational boards have been asked to introduce target-practice, for school children. Every able-bodied, "liberty-loving" Canadian is now liable to military service when wanted. Reason? "To suppress all internal and foreign troubles."

Result! A very strong bulwark against the advance of the proletarian movement, as the following extract, taken from "The Bedford and Missisquoi County Advocate," Quebec, will show:

"One of the means adopted at the present moment for teaching the rising generation that there is such a thing as duty to one's country, is the formation of Boys' Brigades. A candidate for admission has to take an oath to be true to his King and country, and also—mark this—to be true to his employers."

Nevertheless, this bulwark will be but vapor before the aroused and enlightened army of the working class.

Samuel H. Usher.

Clarenceville, Que., March 25.

## AS TO THE LITTLE LAND LEAGUE.

To the Daily and Weekly People:—I read your interesting and very clever editorial of March 23, in which you compared the plans of the Little Land League with the monasteries of the Middle Ages. If it were the aim of the Little Land League to take the people from the cities—which is the only life they really know—put them out on barren, desolate land, where they were isolated from all communication with humanity, it would be fair to compare the two. But this is not our plan.

The Little Land League purposes to keep the people within easy reach of the city, though living the healthy, outdoor life of the country, and near enough that the cost of transportation will not take much money. It does not pretend to offer the people a haven of rest, with no work; to give them a garden or provide a little home where they may loaf, or brood, or idle away their lives. It aims to show people how to earn an honest, healthful, clean living; not, as in the monasteries of the Middle Ages, to cut themselves off from the rest of the world, but to feel very much of the world, earning a living and bringing out the best that is in them.

Accordingly, it is trying to promote the movement for little farms within an hour's ride of the city, so that there may be the outdoor, open-air life of the country, close to the center of life—the city; that it may feel that people may have a better chance to make their own way in the world—pending the change in economic conditions.

For this reason I serve as secretary without pay.

E. M. Frye.

New York, April 2.

[The People never doubted, questioned, or denied what the Little Land League purposes to do. What The People did in the editorial referred to was to prove that the Little Land League proceeds from a conception of economics and sociology that are as false as would be the botanical theory that grass can sprout from granite—the one and the other certain to lead to disappointment and vexation of spirit. A reiteration of the Little Land League's ideal is no argument in proof of the soundness of its premises.—ED. THE PEOPLE.]

## LONG LIFE TO "THE PEOPLE."

To the Daily and Weekly People:—Please find enclosed two dollars, for which extend my subscription to the Daily People. I am a reader of some ten papers and magazines, but I love

The People best of all. Without it I would be like a man lost in the woods; I would not know which way to turn. Long live The People and the cause it espouses.

D. B. Moore.

Granite, Okla., March 29.

## A GOOD SUGGESTION.

To the Daily and Weekly People:—Section Bridgeport has decided to try and help the Party Press as much as possible by raising some cash to help put things on a better footing at headquarters. The plan we have adopted is to get from members and sympathizers pledges of one half a day's pay to be handed in by May 1. If our comrades and friends throughout the country would do the same we should be able to collect a handsome May Day offering for the press fund.

John Schwartz.

Bridgeport, Conn., March 29.

## SOCIALIST EDUCATION NECESSARY TO WOMAN'S EMANCIPATION.

To the Daily and Weekly People:—The need of literature, as the most effective and solid medium of conveying Socialist education, has been and is constantly being emphasized by our press and it therefore would seem almost needless to dwell at any length on this much mentioned subject further. I shall, however, take up "the eternal topic"—in its application to the Socialist education of women.

We cannot close our eyes to the fact that the gigantic progress and development in modern industry, with its ever improving mode of labor saving machinery, has proletarianized a vast army of middle class women. This is a comparatively recent phenomenon. Bourgeois radical ideologists, male and female, proclaim it as a triumph of so-called "Woman's Progress," thus contending that its basis is the competition between the sexes for economic supremacy.

The demand for Woman Suffrage will appear from the above premises as the only panacea for the consummation of perfect equality among the sexes. The falsity of the above conclusion, lies, as usual, in the lack of logic of the premises it is based upon. We Socialists, however, with an irrefutable array of facts, drawn from life and conditions, have one great advantage over our radical bourgeois opponents, namely, we can draw logical conclusions from logical premises.

The invasion of women in the industries is a decided sign of deterioration of the working class, and as such, tends rather to give occasion to a feeling of depression than joy to its members and friends. However, as a necessary, or rather, unavoidable phase in the process of upward evolution, we make allowance for its inroads as a condition prerequisite for the emancipation of the human race. In other words, we hopefully view its inherent tendency of precipitating the process of expropriation of the working class on the one hand, and that of centralization of capital on the other, which, plus class education and organization of the proletariat spells Economic Freedom for all. And therefore our motto must be: "Workingmen of all countries, unite!"

The woman wage earner is part and parcel of the working class. Her invasion on the industrial field makes her an integral part of the class whose mission it is to free humanity from the shackles of wage slavery. She must therefore become a conscious part of her class, the working class. Towards that end must be directed all the endeavors of a true Socialist propaganda. A revolutionary class propaganda like this cannot make an issue of any one particular proposition, no matter how just and appealing it may at times appear to a certain fraction of society. The woman suffragist play to the galleries, recently enacted by some "socialistic" harlequins, cannot educate the proletarian woman.

While not adverse to the "Equal Rights" movement, and here and there occasionally encouraging it, we of the S. L. P. cannot inscribe on our banner, "Votes for Women," as a panacea for all the evils afflicting the female sex under capitalism. Too well do we know what is at the bottom of the latter. We must unceasingly emphasize the economic causes and reasons underlying the existing inequalities prevailing in capitalist society to-day. We must train the woman wage earner to demand the unconditional surrender of the capitalist class, and teach her to stand solidly and intelligently by the side of her husband and brothers in this great battle for human emancipation. This is the mission of true Socialist propaganda. All other language is bluff, bluster and ignorance. It tends only to mislead, instead of educating the women in whom we Socialist women are mostly concerned.

The Socialist Women of Greater New York have a special message to deliver to their sisters in shop, factory and home, a class conscious message dealing with the origin, development and hopes for the future of wage earning women. From our literature, rich in facts and data, they will learn their true economic condition and will know how to organize

to attain their economic emancipation. But organize they must themselves. The mission of the Socialist Women of G. N. Y. is a humble one though inspiring and lofty. Every woman, young or old, can join us, and help spread the doctrine of emancipation. The written word has one great advantage over the spoken: it does not require spellbinders to transmit the message. Every one can spread it.

With an earnest support by our friends and sympathizers we will be soon enabled to offer to our sisters a true scientific exposition on "Woman Suffrage" from the reliable pen of Daniel De Leon, Editor of the Daily and Weekly People. We will shortly also issue the "Address" of the N. E. C. of the S. L. P. in Russian thus making it accessible to Russian comrades. To our East Side Jewish sisters we will soon offer Mrs. Olive M. Johnson's excellent essay on "Woman and the Socialist Movement," translated by Joseph Schlossberg.

Sisters, Socialism is international! The working class can emancipate itself only when all the toilers of the world, irrespective of creed, sex, nationality or color, come together under the Socialist banner. No one nation, no one sex, no one human being can ever emancipate himself. Workingmen of all countries, unite. You have nothing to lose but your chains, and a whole world to win! Socialist Woman.

New York, April 1, 1939.

## OUTLOOK POOR IN LOUISVILLE.

To the Daily and Weekly People:—Industrial conditions in Louisville are very bad. Most places shut down or running on half time. It is much worse than in '33, and the outlook is bad.

Thos. Sweeney.

Louisville, Ky., March 30.

## MODERNISM.

(Continued from page 4.)

fact, and not only not be angry at it, but profit by it and learn from it." When discussing Modernism its opponents mutilate, falsify, and even fabricate quotations, this, so holds our author, is not just unintelligent lying, it is, says he, "the involuntary result of fear, the irresponsible strategy of people who have lost their heads."

The Pope, we learn from Sabatier, takes himself very seriously: "Pius X. is perhaps the most obstinate pope, the least capable of being influenced, that Rome has known for a century." He performs his office as infallible pope with sincerity, simplicity and conviction. Like the Czar, "the Pope, omnipotent though he be, is limited on every side by the bureaucracy which in every does nothing but transmit his utterances." The bureaucracy find Modernism heretical, and they point to the Abbe Murri, leader of the Christian Democratic movement in Italy, as one of the high priests of Modernism. The Abbe Murri is one whom the Pope has an old score against. Pius X., when Cardinal Sarto forbade the priests of his diocese to read Murri's newspapers, adding to the prohibition the basest insinuations as to the personal character of the democratic priest. The latter wrote the Patriarch of Venice an intensely indignant letter, dated from the archiepiscopal palace at Ancona, where he was at the time the guest of Cardinal Manara. Pope Pius X. has never forgotten, nor forgiven, this rebel with whom he once measured swords and was wounded to the quick. To-day Pope Pius X., in avenging Cardinal Sarto, strikes at Modernism, a subject which he does not understand.

"Those who govern the Roman Catholic Church," say our author, "put at modern civilization. They care nothing for our people's aspirations." That the papacy is anti-democracy is clearly shown in the language of the encyclical, which says: "All language which might inspire the people with aversion for the upper classes is, and ought to be, held contrary to the true spirit of Christian charity." Even the use of the words, "a new Christian civilization" is condemned!

A very interesting book this, upon a very interesting subject. There is so much of it quotable that a reviewer hardly knows where to begin, or end, and is in danger of infringing on the publishers' rights. Readers who are interested in the movement of the Modernists should get Sabatier's work. The price of the book is \$1.25. The Labor News will accept orders.

J. H.

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AND  
**Torpid Liver.**  
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## CHARLES MACKAY.

The English author and poet, Charles Mackay, was born at Perth, March 27, 1814.

He was educated in London and Brussels. In 1832 he returned to England, and published his first volume, "Songs and Poems," in 1834.

He was co-worker on the "Morning Chronicle" from 1835 to 1844.

In 1844 he went to Glasgow, Scotland, where he published the Glasgow "Argus."

He joined the editorial staff of the "Illustrated London News" in 1848, becoming its publisher in 1852.

He founded the "London Review" in 1860, and during the American Rebellion, 1862-65, he remained in the United States as special correspondent for the London "Times."

Among his many works, in prose and poetry, the following should be mentioned:—"Memoirs of Extraordinary Popular Delusions"; "Longbeard, a Romance"; "The Salamandrine, or Love and Immortality"; "Legends of the Isles"; "Voices from the Crowd"; "Town Lyrics"; "Life and Liberty in America"; "Forty Years' Recollections of Life, Literature and Public Affairs, 1830-1870"; and "Luck, and What Came of It."

He died in London December 24, 1880.

## THE GOOD TIME COMING.

There's a good time coming, boys,  
A good time is coming;  
We may not live to see the day,  
But earth shall glisten in the ray  
Of the good time coming.  
Cannon balls may aid the truth,  
But thought's a weapon stronger;  
We'll win our battle by its aid;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
The pen shall supersede the sword,  
And Right, not Might, shall be the lord  
In the good time coming.  
Worth, not Birth, shall rule mankind,  
And be acknowledged stronger;  
The proper impulse has been given;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
War in all men's eyes shall be  
A monster of inquiry  
In the good time coming.  
Nation's shall not quarrel then,  
To prove which is the stronger;  
Nor slaughter men for glory's sake;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
Hateful rivalries of creed  
Shall not make their martyrs bleed  
In the good time coming.  
Religion shall be shorn of pride,  
And flourish all the stronger;  
And charity shall trim her lamp;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
And a poor man's family  
Shall not be his misery  
In the good time coming.  
Every child shall be a help  
To make his right arm stronger;  
The happier he the more he has;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
Little children shall not toil  
Under or above the soil.  
In the good time coming;  
But shall play in healthy fields  
Till limbs and mind grow stronger;  
And every one shall read and write;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
The people shall be temperate,  
And shall love instead of hate,  
In the good time coming.  
They shall use and not abuse,  
And make all virtue stronger;  
The reformation has begun;  
Wait a little longer.

There's a good time coming, boys,  
A good time is coming;  
Let us aid it all we can,  
Every woman, every man,  
Smallest helps, if rightly given,  
Make the impulse stronger;  
'Twill be strong enough some day;  
Wait a little longer.

The smallest effort is not lost;  
Each wavelet on the ocean tossed  
Aids in the ebb-tide or the flow;  
Each raindrop makes some flow'et blow;  
Each struggle lessens human woe.

## TEN CENT BOOKS.

Communist Manifesto.  
Engels, Life Of.  
No Compromise.  
Socialism, What It Is.  
Workmen's Programme.

New York Labor News Company,  
28 City Hall Place, New York.

## LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.

NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

O. V. NEW YORK.—The price of labor-power (wages) in the labor market depends upon the supply of and demand for that commodity. From that it does not follow that wages must be equal in all trades. The supply of common laborers being larger than that of skilled mechanics, the price of the former is not raised by the latter, nor is the price of the latter lowered by the former; what follows is a lower price for common labor, and a higher price for the mechanic.

H. B. HAMILTON, ONT.—The body that struck against the Post Master in Paris was spontaneously brought about by the strike. Subsequently other departments joined sympathetically.

T. J. S. LOS ANGELES, CAL.—A conservative figure would place the Social Democrats of Germany, settled in New York City, at 25,000. The circulation of the "Volkszeitung" in the city is not one-fifth the amount, and the S. P. vote about one-half that figure.

H. J. V. SAULSBURY, TENN.—Read Schiller's "Kabal und Liebe." The keen character Wurm reminds the Duke that the sanctity of an oath, while of no binding force with their own class, works to perfection in fettering the lower classes. 'Tis so with "reverence for the clergy." The ruling class has no such reverence, but seeks to inculcate the sentiment among the proletariat. Look at the posture of the ruling class towards the judiciary. To the proletariat the ruling class declares the judiciary is sacred. But let a judge decide against capitalists, and see how they abuse him. Ditto, ditto with regard to the clergy. The clergyman who does not administer the gospels according to St. Capital is rallied at, and unfrocked, if at all possible.

A. C. F. NEW HAVEN, CONN.—Propositions of the sort of starting "co-operatives" are so contrary to the Party's general policies that they could not be published without the consent of the N. E. C., to whom yours will be referred. An important factor to consider is the difference in the make-up of our population and the population of European countries, where immigration is slight, and people know one another and can keep better track of one another.

W. G. A. HOPWOOD, NR. MANCHESTER, ENG.—No: Mr. Moses Baritz has not yet set himself up for "Shoeshierist candidate for President," nor has he yet "set up a paper of his own," nor yet "started his new party." The "Bruit Amusant" however has it that he has made two converts—a man and a woman. Whether that is

rapid, or slow progress we cannot tell.

E. F. M. GRANITE, OKLA.—The proletariat is that element of the population that has nothing to sell, and thereby to live from, but their labor power.

Next question next week.

C. P. JERSEY CITY, N. J.—Address Librarian of Congress.

E. G. W. DENVER, COLO.—Every man has the right to pry his own ox out of a ditch and to take care of his own donkey. Would you have the employer treat his labor lieutenant more unkindly than he does his ox or his donkey?


D. F. DULUTH, MINN.—Minorities ALWAYS right? Where did you get that notion from? The capitalist class, for instance, is a minority. Is it right? Furthermore, there are a number of warring minorities. If minorities are always right, then ALL these warring minorities must be right—which is nonsense.

E. A. D. PHILADELPHIA, PA.—Learn before venturing to be so cocksure—  
A little learning is a dangerous thing,  
Drink deep or taste not the Pierian spring;  
There shallow draughts intoxicate the brain,  
And drinking largely sobers us again.

J. S. E. COEUR D'ALENE, IDA.—Not difficult to answer: The statement: "I prefer to see men savage and free rather than civilized and slave" is sentimental twaddle. The savage is not free. He is, besides, the slave of nature, the slave of the strongest fist. Freedom is unattainable without the surrender of license.

M. B. B. NEW YORK.—The existing disorder in the Labor Movement is evidence of mental poverty both in the dupers and the duped. It is just such outbreaks, or manifestations of disorder that furnish the Socialist party intellectuals with the handle to the theory that the mission of the proletariat is merely that of food for cannon, and from which the bourgeois draw their comforting theory to the effect that the proletariat is dumb cattle.

N. A. A. EATON, PA.; S. H. CO. LUMBIA, NEV.; J. S. ST. PAUL, MINN.; M. C. CRISTOBAL, CANAL ZONE; E. T. H. CHICAGO, ILL.; G. F. TACOMA, WASH.; I. B. W. ALBANY, N. Y.; J. K. CLEVELAND, O.; F. T. WESTPORT, MD.; E. M. DULUTH, MINN.; E. J. T. TERRE HAUTE, IND.; G. A. MONTCLAIR, COLO.—Matter received.



# Woman Under Socialism

By August Bebel

TRANSLATED FROM THE ORIGINAL GERMAN OF THE THIRTY-THIRD EDITION BY DANIEL DE LEON.

The Woman Question is not a question by itself; it is a part of the great social problem. Proceeding along this line, Bebel's work is an exhaustive analysis of the economic position of woman in the past and present. Despite the boasts of Capitalism, Christianity the facts show that under Capitalism woman, especially of the working class, is degraded and dwarfed physically and mentally, while the world home is but a mockery. From such condition of parenthood the child is stunted before its birth, and the miasmas, bred from woman's economic slavery, rise so high that even the gilded houses of the capitalist class are polluted. Under Socialism, woman, having economic freedom equal with man, will develop mentally and physically, and the mentally and physically stunted and dwarfed children of the capitalist system will give way to a new race. The blow that breaks the chains of economic slavery from the workingman will free woman also.

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## OFFICIAL

## NATIONAL EXECUTIVE COMMITTEE.

Paul Augustine, National Secretary.  
28 City Hall Place.  
CANADIAN S. L. P.  
National Secretary, Philip Courtenay,  
144 Duquesne Ave., London, Ont.  
NEW YORK LABOR NEWS CO.  
(The Party's literary agency.)  
28 City Hall Place, N. Y. City.

Notice—For technical reasons no party announcements can be in that are not in this office by Tuesday, 10 p.m.

## CANADIAN S. L. P.

Regular meeting of the N. E. C. of the S. L. P. of Canada held March 28, at 67 Bathurst street, London. Bryce elected to chair. Absent, Morrison and Rodgers.

Minutes of previous meeting adopted as read.

Communications: From Section London, ordering fifty due stamps; Paul Augustine, New York, enclosing receipt for payment of Section account books, also regarding De Leon's cut.

National Secretary reported writing members at large in arrears.

Committee reported progress regarding leaflet.

Committee submitted article for Stratford "Beacon"; accepted; ordered sent to "Beacon" asking space for publication.

National Secretary instructed to write A. Louwet and H. Klokier of Walkerville, regarding propaganda. Adjourned.

F. Haselgrove,  
Recording Secretary.

## NEW YORK S. L. P.

Regular meeting of the New York State Executive Committee, Socialist Labor Party, held on April 2, at 28 City Hall Place, New York City. Walters in the chair. Present, Kuhn, Schurer, Donohue and Moonelis. Absent, Lynch and Moskowitz, the latter with excuse. Minutes of previous meeting adopted as read.

Secretary reported writing members to be present; received reply from Moskowitz that he is unable to attend and desires name stricken from list of candidates now out for general vote. Secretary instructed to insert request in published minutes. Sent circular to members and sympathizers at Rochester, also readers of Party papers, for meeting of March 25; had no report yet as to result. Sent sub. blanks to sympathizers at Auburn. Received from Weiss at Medford, L. I. renewal of several subs. for Jewish Arbeiter. Received letter from Long, Newburgh, reporting successful Italian meeting at Highland Falls; also regarding local conditions at Newburgh. Handed printer form for financial reports for Sections. Sections which were recently asked as to time and place of their meetings have not yet replied; this is delaying sending out letters to sympathizers. Bill of the Secretary and Correspondence Bureau for postage, etc., ordered paid. March income: \$38.50; expenses, \$6.00. Financial Secretary reported number of Sections had not yet made returns for last National Campaign Funds, and the secretary was instructed to write delinquent Sections to make early returns.

Adjourned.

Edmund Moonelis, Secretary.

## ATTENTION PHILADELPHIA!

Daniel De Leon of New York, editor of the Daily People, will deliver a lecture on SUNDAY, April 11, at 2 P. M., in the German Theatre, corner Franklin street and Girard avenue, Philadelphia, on "The Fundamental Principles of International Socialism and the Two Socialist Parties in America." Readers of The People and Party sympathizers are requested to make this known to their friends. The admission will be ten cents for any seat in the house. Come early and secure good seats. Doors open at 1:30 P. M.

## BOSTON, ATTENTION!

A Concert and Dance will be given by the Socialist Labor Press Committee of Greater Boston, representing Section Boston, Scandinavian Socialist Clubs, and the Lithuanian Socialist Labor Federation. Proceeds go for the Operating Fund of the Daily and Weekly People. The benefit will be held on THURSDAY evening, April 8, in Knights of Honor Hall, 730 Washington streets near Kneeland street, Boston. Tickets, twenty-five cents.

## ST. LOUIS ENTERTAINMENT.

Women's Branch 34, of the Hungarian Socialist Labor Federation of St. Louis have arranged for a sociable evening for the benefit of the Branch. The affair will be held on SATURDAY, April 10, at the headquarters, 177 South Broadway. There will be a good program and a bazaar. It is hoped that there will be a large attendance.

## OPERATING FUND.

Chas Backofen, Rockville, Ct.	1.00
L. Koelsch, " "	1.00
W. Suessbrich, " "	1.00
W. Kittel, " "	.50
H. Backofen, " "	.50
F. H. Brune, New York	1.50
J. Slater, Somersdale, O.	1.00
Section Duluth, Minn.	2.00
J. P. Rapp, Utica, N. Y.	.25
G. Abelson, New York	.50
A. Weiss, Brooklyn, N. Y.	1.00
J. Friedman, " "	.50
P. Peisner, " "	.25
Miss J. Small, " "	.25
A. Rubin, " "	.25
M. Rocklin, " "	.25
Section Salem, Mass.	5.00
Robt. S. Chalmers, Oklahoma City, Okla.	.50
Section Cincinnati, Ohio	2.65
C. M. Carlson, Tacoma, Wash.	.50
David Lindell, Tacoma, Wash.	.50
H. Kruse, Schenectady, N. Y.	1.00
T. Dorsinski, Detroit, Mich.	1.00
H. Krefit, Detroit, Mich.	1.00
F. W. Bosshard, Mooreh'd, Minn	4.00
Robert Schmitt, Omaha, Neb.	1.00
Mrs. A. G. Corker, Los Angeles, Cal.	1.00
Stephen Leng, Los Angeles, Cal.	2.00
Section Bridgeport, Conn.	2.00
Henry Noel, Malden, Mass.	.50
Karl Marx Class, Malden, Mass.	2.00
S. Kaucher, No. Yakima, Wash.	1.00
Sympathizer, Long Island	1.00
Section Tacoma, Wash.	5.00
Thos. Reegan, Tacoma, Wash.	2.00
H'y Bornhorst, Tacoma, Wash.	2.00
Peter Bornhorst, Tacoma, Wash.	2.00
J. Laushner, Tacoma, Wash.	2.00
V. P. Vermullen, Tacoma, Wash.	1.00
F. Swansen, Tacoma, Wash.	1.00
Leonard Olsen, Tacoma, Wash.	1.00
A. Davis, Tacoma, Wash.	.50
Sympathizer, Tacoma, Wash.	.10
Geo. Franklin, Tacoma, Wash.	.25
J. Matthews, Washington, Ind.	5.00
J. McCall, Hoquiam, Wash.	2.50
D. R. Munro, B'gh'm'ton, N.Y.	1.00
"Old Timer," New York	2.00
H. Santhoff, Brooklyn, N. Y.	.50
W. Detlef, " "	.25
C. Santhoff, " "	.50
J. Zimmel, Little Ferry, N. J.	.50
J. A. Leach, Phoenix, Ariz.	10.00
E. F. Schrab, " "	2.00
T. Thompson, Lincoln, Kans.	3.00
S. F. Smith, Salt Lake City, UT.	1.45
M. Hirschfeld, Albany, N. Y.	\$1.00
S. Rohrbach, Reading, Pa.	1.00
L. O. Medlicke, Pittsfield, Mass.	\$1.00
H. Schmalfluss, " "	1.00
J. T. Walsh, Skykomish, Wash.	6.00
A. Judelovits, Denver, Colo.	11.50
A. Wernet, " "	1.00
Wernet Bros., " "	1.00
L. D. Hoeman, " "	1.00
E. J. Gross, " "	1.00
G. Anderson, " "	1.00
Marxian Club, Ogden, Utah.	1.50
Total	\$111.95
Previously acknowledged	4,095.01
Grand total	\$4,206.96

Grand total \$4,206.96

## BIG MAY DAY CELEBRATION AT COOPER UNION, N. Y.

International Labor Day will this year find the Socialist Labor Party celebrating its clear-cut record of the past and proclaiming its antagonism to capitalism and to the insidious foes of Labor.

These are stirring times and the Socialist Labor Party is called upon to be in the forefront of the battle. The Party therefore calls upon its staunch army of loyal supporters to help point out to the American working class the clear road to their emancipation.

May 1 will see Labor assembled throughout the world to let all who care know that the banner of revolt has been raised against the tyranny and oppression of capitalism, and to demand the Industrial Republic for the great army of the world's workers.

Rally, comrades and sympathizers, and join with us in the celebration of International Labor Day at Cooper Union Hall, Eighth street and Third avenue, SATURDAY, May 1, at 8 P. M., for the purpose of instilling in the minds of the workers the fact that the present economic system must go if they desire to be free, if they desire their rights, if they desire the full product of their labor. With a view to widely advertising our May Day meeting, comrades should secure a supply of throwaway for distribution from L. Abelson, 28 City Hall Place and attend the meeting en masse and play your full part in celebrating the worker's International Labor Day.

It will be good news to know that our old stalwart, Chas. H. Corrigan of Syracuse, N. Y., will positively be one of the speakers. Daniel De Leon and Jas. T. Hunter will also speak. Other speakers will be announced later.

Remember Labor's Day! Remember you are a Socialist! Do your duty! N. Y. County Executive Committee, S. L. P.

The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.

## GETTING DOWN TO WORK

## THE PROPAGANDA GATHERS FORCE AS THE RANKS OF THE ACTIVE BRIGADE INCREASE.

Again we have had an increase of subscriptions, and more going on than were cut off. Now that some of our friends have shown what can be done others should feel encouraged to take hold of the work of propaganda. Join the Active Brigade and do your share. Those sending two or more subscriptions were:

L. C. Haller, Los Angeles, Cal.	5
J. W. Johnson, Oakland, Cal.	4
K. Bauer, Felton, Cal.	5
O. E. Behn, San Francisco, Cal.	2
M. Engel, San Francisco, Cal.	3
Section Denver, Colo.	4
Section El Paso, Colo.	2
D. G. O'Hanrahan, Seattle, Wash.	9
O. J. Schwartzgebel, Kansas City, Mo.	5
L. I. Lambriggier, Niobrara, Neb.	3
Geo. Hasseler, Detroit, Mich.	6
J. Isaack, Cincinnati, O.	2
O. Freer, Columbus, O.	2
F. Brown, Cleveland, O.	2
H. Brandborg, Hennings, Minn.	3
A. H. Campbell, Mayfield, Utah.	4
A. E. Belmer, Boston, Mass.	2
A. F. Pecheur, Somerville, Mass.	2
T. F. Brennan, Salem, Mass.	2
J. Anderson, Gardner, Mass.	3
F. Bombach, Boston, Mass.	4
O. Kinselas, Malden, Mass.	3
M. Molloy, Schenectady, N. Y.	2
J. B. Rapp, Utica, N. Y.	2
J. Stehr, New York	7
J. Broehl, Glens Falls, N. Y.	3
H. F. Cody, Canal Zone	14
L. Lacoste, New Orleans, La.	2
C. E. Warner, New Haven, Conn.	2
J. W. McAlarney, Juniata, Pa.	2
A. Mullen, Philadelphia, Pa.	2
30th and 32nd A. D.'s New York	2

Prepaid Cards sold: Los Angeles.

## ENGLISH BRANCH, BRADDOCK, PA.

The English Branch of the Socialist Labor Party of Braddock, Pa., meets every second and fourth Tuesday at Rubenstein's Hall, Eleventh street, Braddock. Every People reader and sympathizer is fraternally invited.

H. Mueller, Organizer.

## BUFFALO LABOR LYCEUM LECTURES.

The following public lectures by Socialists and non-Socialists will be held under the auspices of the Labor Lyceum of Section Erie County, S. L. P., every Sunday afternoon, 3 o'clock, at Florence Parlors, 527 Main street. An instructive general discussion follows each lecture. All readers of this paper are invited to attend and bring friends. Admission is free.

## Schedule:

April 11.—Mr. Frederick Almy, of the Charity Organization Society, on "Some Problems of Socialism."  
April 18.—Leander A. Armstrong, on "Social and Political Evolution of Man."  
April 25.—Attorney Lewis Stockton, on "Should Socialists Demand the City Charter Proposed by the Referendum League."  
May 2.—Boris Reinstein, on "International May Day and American Labor Day."

## MAY DAY HANDBILLS READY.

Handbills announcing the mass meeting at Cooper Union on SATURDAY evening, May 1, to celebrate International Labor Day are now ready and can be had from the undersigned at the office of Section New York, 28 City Hall Place, Manhattan.

Sub-divisions should get a supply of these handbills and arrange to distribute same in their respective localities, especially in such places where working-men congregate.

L. Abelson, Organizer.

## As To Politics

A Pamphlet of Eighty Pages

A Discussion Upon the Relative Importance of Political Action and of Class-Conscious Economic Action and the Urgent Necessity of Both

Price, 20 Cents

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## LABOR NEWS NOTES.

This is the season for propaganda. Stock up with pamphlets, and then get them into the hands of intelligent workmen.

The Special Offer of the First Convention Report of the I. W. W., cloth-bound, at 30 cents a copy will be withdrawn April 10. We will honor all orders for the book, at that price, bearing post mark April 10. If you have a copy, why not order another for presentation to the library of your town? We have just received from the binder another of the Sue stories—"The Iron Arrow Head," a fifty-cent book. Send on your orders.

The orders last week were:

Milwaukee, Wis.	\$7.00
Somersdale, O.	4.25
Ogden, Utah	3.50
Gaines Landing, Ark.	3.30
San Pedro, Cal.	3.00
Buffalo, N. Y.	3.90
Bridgeport, Conn.	3.25
Peoria, Ill.	2.00
Tacoma, Wash.	1.50
San Francisco, Cal.	1.50
Seattle, Wash.	2.00
Canal Zone	2.50
Bremerton, Wash.	1.50
Decatur, Wash.	1.25
Montreal, Can.	1.00
New Castle, Pa.	1.00
Salem, Mass.	1.00
Hartford, Conn.	1.00
Newport News, Va.	1.00
Vancouver, B. C.	1.00
Granite, Okla.	1.00
Grand Canyon, Ariz.	1.00

Besides many smaller ones.

## STRIKE AT RUSKIN COLLEGE.

Students Block Plan to Throttle Their Revolutionary Education by Affiliation with Oxford University.

London, March 30.—A novel situation has arisen at Oxford, where the students of Ruskin College have gone on a strike.

Ruskin College is an institution founded ten years ago for workingmen. A body of the students publish a radical monthly, "The Plebs," which is reprinting some of the literature of the New York Labor News Company, which is owned by the Socialist Labor Party, at New York. The principal is Dennis Hird, well known for his works on sociology and evolution.

Some time ago it was announced by the Executive Council of the college that the study of English literature and temperance would be substituted for sociology and evolution, but the students raised such an outcry that the plan was not persisted in by the authorities. Hird the other day announced that his resignation had been called for on the ground that he was "unable to maintain discipline." The students believe that the Executive Council of the college has taken this step because the council is in favor of curbing the radical tendencies of the college by an affiliation with the conservative Oxford University.

Ruskin College at present has no official connection with the university, and the students evidently do not want any such connection. Assuming that the enforced resignation of principal Hird would be the thin end of the wedge for destroying the present order of things, by way of emphatic protest they have refused to attend lectures.

Many of our friends have responded to our request to send us one new reader. If you have not yet done so try and send us one at once.

## The Differences

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AND THE Socialist Labor Party

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## FINNISH METAL WORKERS.

Loked Out Twice by Bosses, but Are Still on the Winning Side.

Helsingfors, Finland, March 12.—The employees in the metal industry were hard put to it last fall, to fight a lock-out inflicted on them by their bosses, and suffered many hardships in the struggle. The skirmish at last resulted victoriously for the metal workers and their union, and a joint agreement was entered into which secured them some improvement in conditions.

But the peace was of short duration. The agreement expired on January 1, and the employers refused to renew it in its old form. They demanded a wage reduction of 15 per cent. The wages of the metal workers in Finland are already pretty near the starvation lines and a fifteen per cent. cut in Helsingfors would have been followed by a cut throughout the country. The metal workers therefore rejected the bosses' demand.

Thereupon the Helsingfors bosses locked out two thousand of their employees, commencing January 1, last. The bosses figured that on account of the bad times they would be able to fill their factories with strike-breakers. But the unemployed preferred starvation to degrading themselves to the level of blacklegs. When the bosses saw that the native workers could not be bent to their will, they sent their agents to Russia and Esthonia to try their luck there.

Here again the solidarity of the class conscious workers proved stronger than the bosses had bargained for, the Russians and Esthonians, in spite of the insecurity at home, absolutely refusing to act as strike-breakers. Now the metal bosses are laying their pipes for a lock-out throughout Finland, and a life and death struggle to subdue their "obstinate" employees. Although the locked-out men and their families are in great distress, they feel that the solidarity of the working class will assure them the final victory.

Something good for our German reading comrades and friends. Fiction but more than fiction.

Two dramas from proletarian life by Richard Koepfel.

"EIN VERLORENER" (A Ruined Life.) Price 15 Cents.

"DER TRUNKENBOLD" (The Drunkard.) Price 15 Cents.

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Workingmen's Program	.....10
Two Pages from Roman History	.....15
American Industrial Evolution	.....15
Value, Price, and Profit	.....15
As to Politics	.....20
Flashlights Amsterdam Congress	.....25
Eighteenth Brumaire of Louis	.....25
Napoleon	.....25
S. L. P. Report to Stuttgart Congress	.....25

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## PLATFORM

Adopted at the National Convention of the Socialist Labor Party, July, 1904, and Re-adopted at the National Convention, July, 1908.

The Socialist Labor Party of America, in convention assembled, reasserts the inalienable right of man to life, liberty and the pursuit of happiness.

We hold that the purpose of government is to secure to every citizen the enjoyment of this right; but taught by experience we hold furthermore that such right is illusory to the majority of the people, to wit, the working class, under the present system of economic inequality that is essentially destructive of THEIR life, THEIR liberty and THEIR happiness.

We hold that the true theory of politics is that the machinery of government must be controlled by the whole people; but again taught by experience we hold furthermore that the true theory of economics is that the means of production must likewise be owned, operated and controlled by the people in common. Man cannot exercise his right of life, liberty and the pursuit of happiness without the ownership of the land and the tool with which to work. Deprived of these, his life, his liberty and his fate fall into the hands of the class that owns those essentials for work and production.

We hold that the existing contradiction between the theory of democratic government and the fact of a despotic economic system—the private ownership of the natural and social opportunities—divides the people into two classes: the Capitalist Class and the Working Class; throws society into the convulsions of the Class Struggle; and perverts government to the exclusive benefit of the Capitalist Class.

Thus labor is robbed of the wealth which it alone produces, is denied the means of self-employment, and, by compulsory idleness in wage slavery, is even deprived of the necessities of life.

Against such a system the Socialist Labor Party raises the banner of revolt, and demands the unconditional surrender of the Capitalist Class.

The time is fast coming when in the natural course of social evolution, this system, through the destructive action of its failures and crises, on the one hand, and the constructive tendencies of its trusts and other capitalist combinations, on the other hand, will have worked out its own downfall.

We, therefore, call upon the wage workers of America to organize under the banner of the Socialist Labor Party into a class conscious body, aware of its rights and determined to conquer them.

And we also call upon all other intelligent citizens to place themselves squarely upon the ground of Working Class interests, and join us in this mighty and noble work of human emancipation, so that we may put summary end to the existing barbarous class conflict by placing the land and all the means of production, transportation and distribution into the hands of the people as a collective body, and substituting the Co-operative Commonwealth for the present state of planless production, industrial war and social disorder—a commonwealth in which every worker shall have the free exercise and full benefit of his faculties, multiplied by all the modern factors of civilization.

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The 10 following 5-cent pamphlets: The Working Class, The Capitalist Class, The Class Struggle, Preamble of I. W. W., Foundation of the Labor Movement, Anti-Patriotism, Socialist Unity, What Means This Strike? Reform or Revolution, Woman and the Socialist Movement.....	.50	\$1.00
Weekly People, one year.....	\$1.00	
The following: Two Pages from Roman History.....	.15	
Communist Manifesto, Marx.....	.10	
Flashlights of Amsterdam Congress.....	.25	
	\$1.50	\$1.00

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Two NEW yearly subscribers to Weekly People..	\$2.00
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	\$2.75
Two NEW yearly subscribers to Weekly People..	\$2.00
Proceedings of First I. W. W. Convention, cloth..	1.00
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This offer will last as long as the fund lasts. If you are slow in taking advantage you will get left. Remember that only new subscribers will be considered. No commission allowed agents on this offer.

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